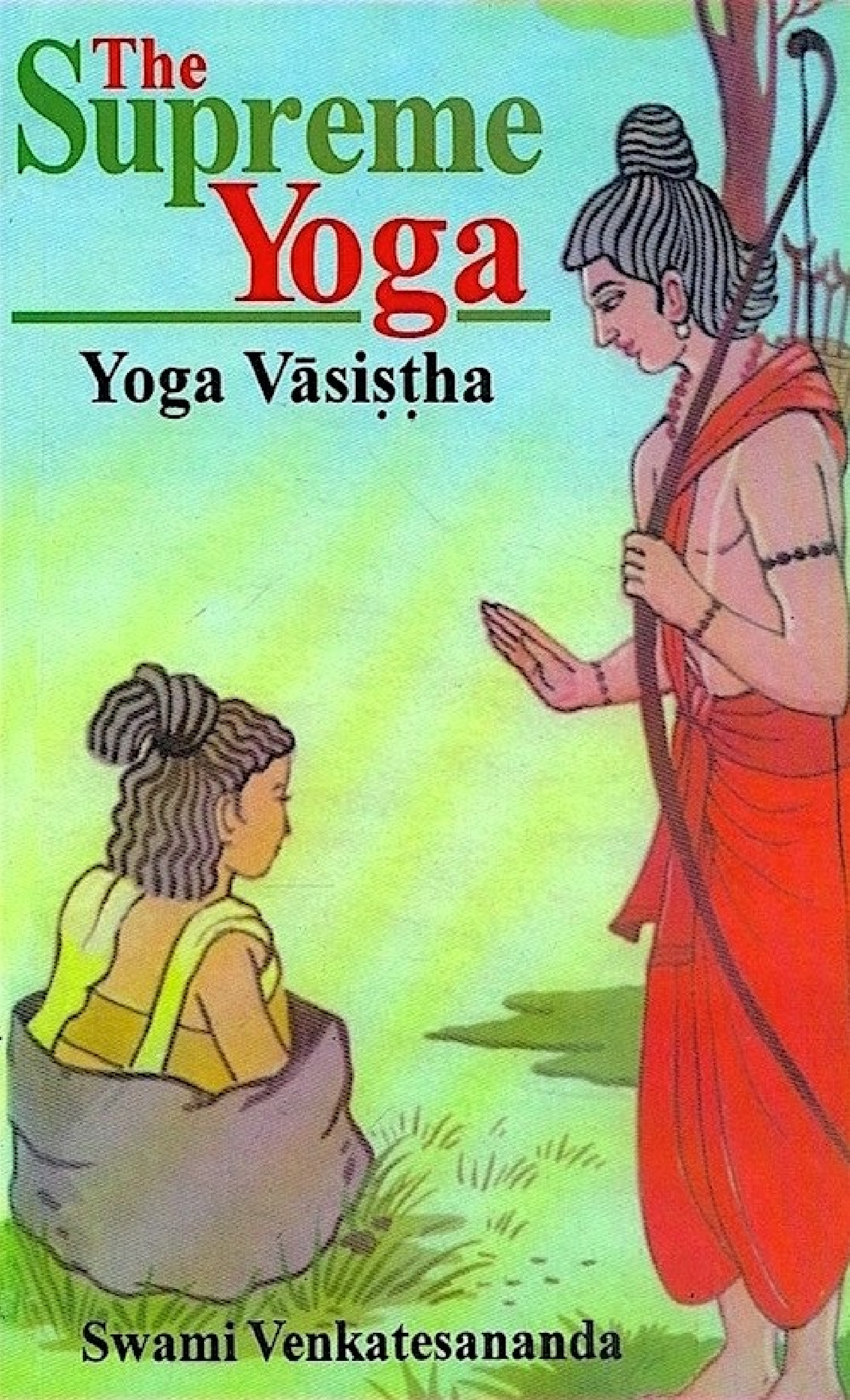
The Supreme Yoga

Yoga Vāsiṣṭha



Swami Venkatesananda

This world-appearance is a confusion, even as the blueness of the sky is an optical illusion. I think it is better not to let the mind dwell on it, but to ignore it. Neither freedom from sorrow nor realisation of one's real nature is possible as long as the conviction does not arise in one that the world-appearance is unreal.

There is no division in consciousness which can be called the world. Rid yourself of the notion of division by the practice of the secrets revealed to you. Both waking and sleep states are part of this creation. Enlightenment is characterised by the pure inner light. This creation emerges from nothing, it dissolves in nothing, its very nature is void, it does not exist. On account of beginningless and false self-limitation this creation appears to exist, creating countless confusions.

That which did not exist in the beginning and will not exist in the end, does not exist even now. This world-appearance is like a dream. The sole reality in which it appears and disappears is the infinite consciousness. In the ocean of samsara or ignorance there arises the notion of 'I', on account of the beginningless potential of self-limitation. Thereupon, the movement of thought

generates other notions like 'mine-ness', 'attraction' and 'repulsion', etc. Once these notions strike root in one's consciousness, one inevitably falls a prey to endless calamities and sorrow.

Dive deep into the inner peace, not in the sea of diversity. Who lives, who is dead, who has come — why do you get lost in such false notions? When the one self alone is the reality, where is room for 'another'? The theory that Brahman appears as the world (lost as the rope appears as a snake) is meant only for the entertainment of the childish and ignorant. The enlightened ones rest forever in the truth which does not even appear to be different.

If you wish that this delusion known as samsara should come to an end, then give up all actions and just become a lover of Brahman.

Valmiki

I shall now impart to you the wisdom which was revealed to me by the divine creator Brahma himself. Countless have been the universes that have come into being and that have been dissolved. In fact, even the countless universes that exist at this moment are impossible to conceive of. All this can immediately be realised in one's own heart, for these universes are the creations of the desires that arise in the heart, like castles built in the air. Neither the world of matter nor the modes of creation are truly real; yet the living and the dead think and feel they are real. Ignorance of this truth keeps up the appearance.

The eternal is not attained by rites and rituals, by pilgrimages nor by wealth: it is to be attained only by the conquest of one's mind, by the cultivation of wisdom. Hence everyone — gods, demons, demi-gods or men should constantly seek (whether one is walking, falling or sitting) the conquest of the mind and self-control which are the fruits of wisdom.

Even as the ocean is the substratum of all the waves, direct experience alone is the basis for all proofs — the direct experience of truth as it is. That substratum is the experiencing intelligence

which itself becomes the experiencer, the act of experiencing, and the experience.

Even as empty, inert nothingness is known as space, mind is empty nothingness. Whether the mind is real or unreal, it is that which is apprehended in objects of perception. Thought is mind: there is no distinction between the two. The self that is clothed in the spiritual body is known as mind; it is that which brings the material or physical body into existence. Ignorance, samsara (repetitive history), mind-stuff, bondage, impurity, darkness and inertia are all synonyms. Experience alone is the mind; it is none other than the perceived.

This supreme self cannot be realised by means other than wisdom — not indeed by exerting oneself in religious practices. This self is neither far nor near; it is not inaccessible nor is it in distant places: it is what in oneself appears to be the experience of bliss, and is therefore realised in oneself.

Without the cessation of the knowable, one's attention cannot be finally turned away from the knowable. Mere awareness of the involvement of the jiva in this samsara is of no use. But, if the supreme Lord is known, this sorrow comes to an

end.

The cosmic intelligence in which the universe, as it were, ceases to be, is the Lord. In him the subject-object relationship appears to have ceased, as such. He is the void in which the universe appears to exist. In him even cosmic consciousness stands still like a mountain.

The Lord can be realised only if one is firmly established in the unreality of the universe even as the blueness of the sky is unreal. Dualism presupposes unity, and non-dualism suggests dualism. Only when the creation is known to be utterly non-existent the Lord is realised.

In ornaments I see only gold, in waves I see only water, in air I see only movement, in space I see only emptiness, in mirage I see only heat, and naught else; similarly, I see only Brahman the absolute, not the worlds.

When the infinite vibrates, the worlds appear to emerge; when it does not vibrate, the worlds appear to submerge: even as when a firebrand is whirled fast a fiery circle appears, and when it is held steady, the circle vanishes. Vibrating or not vibrating, it is the same everywhere at all times. Not realising it, one is subject to delusion; when it is realised all cravings and anxieties vanish.

The absolute is immaterial and so material sources of light like the sun, do not illumine it. But it is self-luminous, and therefore it is not inert or dark. This absolute cannot be realised or experienced by another; only the absolute can realise itself.

Consider this: is there a braceletness in the golden bracelet, is it not just gold? Is there a thing called sky independent of the emptiness? Even so, there is no 'thing' called the world independent of Brahman the absolute. Just as coldness is inseparable from ice, what is called the world is inseparable from Brahman.

This consciousness is not knowable: when it wishes to become the knowable it is known as the universe. Mind, intellect, egotism, the five great elements, and the world — all these innumerable names and forms are all consciousness alone. A man and his life and works are indistinguishable, the static and the kinetic manifestations of the same factor. Jiva and the mind etc. are all vibrations in consciousness. This is the truth.

Thinking of that alone, speaking of that, conversing of that with one another, utter dedication to that one alone — this is called

abhyasa or practice by the wise. When one's intellect is filled with beauty and bliss, when one's vision is broad, when passion for sensual enjoyment is absent in one — that is practice. When one is firmly established in the conviction that this universe has never even been created, and therefore it does not exist as such, and when thoughts like 'This is world, this I am' do not arise at all in one — this is abhyasa or practice. It is then that attraction and repulsion do not arise; the overcoming of attraction and repulsion by the use of willforce is austerity, not wisdom.

The infinite consciousness alone appears as one thing in one place and another in another place. There is no division between that consciousness and its power, as there is no division between wave and water, limbs and the body. Such division is experienced only by the ignorant.

In the mirror of infinite consciousness are seen countless reflections which constitute the appearance of the world. These are the jiva. Jiva is like unto just a little agitation on the surface of the ocean of Brahman; or just a little movement of the flame of a candle in a windless room. When in that slight agitation the infinitude of the

infinite consciousness is veiled, limitation of consciousness appears to arise. This too is inherent in that infinite consciousness. And that limitation of consciousness is known as the jiva.

When the mind perceives duality then there is both duality and its counterpart, which is unity. When the mind drops the perception of duality there is neither duality nor unity. When one is firmly established in the oneness of the infinite consciousness, whether he is quiet or actively engaged in work, then he is considered to be at peace with himself. When one is thus established in the supreme state, that is also known as the state of non-self, or the state of knowledge of the void or emptiness.

The world-appearance is the waking state of consciousness; egotism is the dreaming state; the mind-stuff is the deep sleep state; and pure consciousness is the fourth state or uncontradicted truth. Beyond even this fourth state there is absolute purity of consciousness. One who is established in it goes beyond sorrow.

What appears to be is but the jugglery of Maya, which creates a division in consciousness into subject and object. It is as real as the dream-city. It is neither real nor unreal, but a long-

standing illusion. It is the assumption of division that creates diversity, right from the creator Brahma down to the little insect. Just as in a single seed the diverse characteristics of the tree remain at all times, even so this apparent diversity exists in the self at all times, but as consciousness.

The mind alone is the creator of the world; and mind alone is the supreme person. What is done by the mind is action, what is done by the body is not action. One whose consciousness is extroverted experiences pleasure and pain: on the other hand, the yogi whose vision is introverted does not entertain ideas of pain and pleasure.

Whatever appears in one's consciousness, that seems to come into being, gets established, and even bears fruits! Such is the power of the mind. Just as the sons of the holy man gained the position of creators of the world on account of the powers of their minds, even so has Brahma become the creator of the world. It is the mind that makes things appear here. It brings about the appearance of the body, etc. Naught else is aware of the body.

When this illusory division is not seen for what it is, there is the arising of the false

egotism. But when the mind enquires into its own nature, this division disappears. There is realisation of the one infinite consciousness, and one attains great bliss.

Since the absolute Brahman in its undifferentiated state pervades everything, everything is in an undifferentiated state. When that of its own accord condenses, the cosmic mind is born. In that mind there arises the intention of the existence of the different elements in their extremely subtle state: the totality of all this is the luminous cosmic person who is known as Brahma the creator. Hence, this Creator is none other than the cosmic mind.

All objects and substances in this universe have emerged in Brahman the absolute, just as waves manifest in the ocean. In this uncreated universe the mind of Brahma the creator perceives itself as the egotism, and thus does Brahma the cosmic mind become Brahma the creator of the universe. The power of that cosmic mind alone appears to be the diverse forces in the universe. Infinite numbers of diverse creatures manifest themselves in this cosmic mind and they are then known as diverse jiva.

Mind is the only perception: and perception

is movement in consciousness. The expression of this movement is action, and fruition follows this. Whatever the mind thinks of, the organs of action strive to materialise: hence, again, mind is action. However, mind, intellect, egotism, individualised consciousness, action, fancy, birth and death, latent tendencies, knowledge, effort, memory, the senses, nature, Maya or illusion, activity and such other words are but words without corresponding reality: the sole reality is the infinite consciousness in which these concepts are conceived to exist. All these concepts have arisen when, by accidental coincidence (the crow dislodging the coconut), the infinite consciousness in a moment of self-forgetfulness viewed itself as the object of perception.

When thus veiled by nescience the same consciousness views diversity in an agitated state and identifies objects as such, it is known as mind. That itself when it is firmly established in the conviction of a certain perception is known as intellect (or intelligence). When it ignorantly and foolishly identifies itself as an existent separate individual, it is known as egotism. When it abandons consistent enquiry, allowing

itself to play with countless thoughts coming and going, it is known as individualised consciousness (or mind-stuff).

Space is threefold: the infinite space of undivided consciousness, the finite space of divided consciousness and the physical space in which the material worlds exist.

The infinite space of undivided consciousness (cid akasa) is that which exists in all, inside and outside, as the pure witness of that which is real and of that which appears to be. The finite space of divided consciousness (citta akasa) is that which creates the divisions of time, which pervades all beings, and which is interested in the welfare of all beings. The physical space is that in which the other elements (air, etc.) exist. The latter two are not independent of the first. In fact, the others do not exist.

Only a fool, not a wise man, is deluded by his own ideas; it is a fool who thinks that the imperishable is perishable, and gets deluded. Egotism is but an idea based on a false association of the self with the physical elements. When one alone exists in all this as the infinite consciousness, how has what is called egotism

arisen? In fact, this egotism does not exist any more than water exists in the mirage. Therefore abandon your imperfect vision which is not based on fact; rest in the perfect vision which is of the nature of bliss and which is based on truth.

Enquire into the nature of truth. Abandon falsehood. You are ever free; why do you call yourself bound and then grieve? The self is Infinite; why, how and by whom is it bound? There is no division in the self, for the absolute Brahman is all this. What then is called bondage and what is liberation? It is only in a state of ignorance that you think you experience pain, though you are untouched by pain. These things do not exist in the self.

Let the body fall or rise or let it go on to another universe; I am not confined to the body, then how am I affected by all this? The relation between the body and the self is like the relation between the cloud and wind, like the relation between lotus and the bee. When the cloud is dispersed, the wind becomes one with space. When the lotus withers, the bee flies away into the sky. The self is not destroyed when the body falls. Even the mind does not cease to be until it is burnt in the fire of self-knowledge; not to

mention the self.

Death is but the veiling by time and space of the ever-present self. Only foolish people fear death.

Abandon your latent tendencies even as a bird wishing to fly into the sky breaks out of its shell. Born of ignorance, these tendencies are hard to destroy, and they give birth to endless sorrow. It is this ignorant self-limiting tendency of the mind that views the infinite as finite. However, even as sun dispels mist, enquiry into the nature of the self dispels this ignorant self-limiting tendency. In fact, the very desire to undertake this enquiry is able to bring about a change. Austerities and such other practices are of no use in this. When the mind is purified of its past by the arising of wisdom, it abandons its previous tendencies. The mind seeks the self only in order to dissolve itself in the self. This indeed is in the very nature of the mind. This is the supreme goal: strive for this.

Abandon your reliance on fate or gods created by dull-witted people, and by self-effort and self-knowledge make the mind no-mind. Let the infinite consciousness swallow, as it were, the finite mind, and then go beyond everything.

With your intelligence united with the supreme, hold on to the self which is imperishable.

Towards whichever object the mind flows with intensity, in that it sees the fulfilment of its craving. Of course, there is no mind without restlessness; restlessness is the very nature of the mind. It is the work of this restlessness of the mind based on the infinite consciousness that appears as this world: that indeed is the power of the mind. But, when the mind is deprived of its restlessness, it is referred to as the dead mind; and that itself is penance (tapas) as also the verification of the scriptures and liberation.

Mind constantly swings like a pendulum between the reality and the appearance, between consciousness and inertness. When the mind contemplates the inert objects for a considerable time, it assumes the characteristics of such inertness. When the same mind is devoted to enquiry and wisdom, it shakes off all conditioning and returns to its original nature as pure consciousness.

You are not the doer of any action here; so, why do you assume doership? When one alone exists, who does what and how? Do not become inactive, either; for what is gained by doing

nothing? What has to be done has to be done. Therefore rest in the self. Even while doing all the actions natural to you, if you are unattached to those actions you are truly the non-doer; if you are doing nothing and are attached to that non-doership (then you are doing nothing) you become the doer! When all this world is like the juggler's trick, what is to be given up and what is to be sought?

From Brahma the creator down to the blade of grass, all this is nothing but the self: ignorance is non-existent unreality. There is no second thing here known as the mind. In that self itself, the veil (that is also of itself) floats, creating the polarisation of subject-object; and the infinite consciousness itself is then known as the mind. This veil is an idea, an intention or a thought in that infinite consciousness. Mind is born of this idea or thought, and mind has to vanish with the help of an idea or thought i.e. by the coming to an end of the idea or thought.

The self ignorantly imagines an egotistic existence, even as if gold, forgetting its goldness, might think it is a ring and weep and wail 'Alas, I have lost my goldness'.

All this is ignorance! The notions of far and

near, a moment and eternity, are all hallucinations. In ignorance the real appears to be unreal, and the unreal seems to be real. The individualised consciousness perceives what it thinks it perceives, on account of its conditioning. On account of ignorance, when the notion of egotism arises, at that very moment the delusion of a beginning, a middle and an end also arises. One who is thus deluded thinks that he is an animal and experiences this. All this happens on account of accidental coincidence: just as a crow flies towards a coconut palm and as it alights on the tree, a fruit falls down as if the crow dislodged it — though, in fact, the crow did not! Similarly, by pure coincidence and in ignorance, the unreal seems to be real.

In the middle between the sight and the seen, there is a relationship which is known as the seer. When the division between the seer, the sight and the seen is abolished, that is the supreme.

When mental conditioning is overcome and the mind is made perfectly tranquil, the illusion that deludes the ignorant comes to an end. It is only as long as this Illusion (Maya) is not clearly understood that it generates this great delusion; but once it is clearly understood, it is seen as the

Infinite, and it becomes the source of happiness and the realisation of the absolute Brahman. It is only for the sake of scriptural instruction that one speaks of the self, Brahman, etc., but in truth one alone is. It is pure consciousness, not embodied being. It is, whether one knows or not, whether one is embodied or without a body. All the unhappiness you see in this world belongs to the body; the self which is not grasped by the senses is not touched by sorrow. In the self there is no desire: the world appears in it without any wish or intention on its part.

They who say that this universe exists in a seed-state after the cosmic dissolution are those who have firm faith in the reality of this universe! This is pure ignorance. It is a totally perverted view which deludes both the teacher and the hearer. The seed of a plant contains the future tree: this is because both the seed and the sprout are material objects which are capable of being apprehended by the senses and the mind. But, that which is beyond the reach of the mind and the senses — how can that be the seed for the worlds? In that which is subtler than space, how can there exist the seed of the universe? When that is so, how can the universe emerge

from the supreme being?

How can something exist in nothing? And if there is something called the universe in it, how is it not seen? How can a tree spring out of the empty space in a jar? How can two contrary things (Brahman and the universe) co-exist: can darkness exist in the sun? It is appropriate to say that the tree exists in the seed, because both these have appropriate forms. But in that which has no form (Brahman) it is inappropriate to say that this cosmic form of the world exists. Hence, it is pure foolishness to assume that there exists a causal relationship between Brahman and the world: the truth is that Brahman alone exists and what appears to be the world is that alone. It is as real as a dream-vision; for it is produced out of nothing by no one with no instruments on nothing.

The only way to cross this formidable ocean of world-appearance is the successful mastery of the senses. No other effort is of any use. When one is equipped with the wisdom gained by the study of the scriptures and the company of sages, and has his senses under control, he realises the utter non-existence of all objects of perception.

Mind alone is all this: and when that is

healed this jugglery of world-appearance is also healed. This mind alone, by its thinking faculty, conjures up what is known as the body: no body is seen where the mind does not function! Hence, the treatment of the psychological illness known as perception of objects is the best of all treatments in this world. The mind creates delusion, the mind produces ideas of birth and death; and, as a result of its own thoughts, it is bound and it is liberated.

The tree in a seed grows out of it after destroying the seed: but Brahman creates this world without destroying itself. Hence it is impossible to compare the incomparable Brahman with anything whatsoever; whereas the tree, etc. are definable material substances. Brahman is nameless and formless being. It is Brahman alone that becomes what appears to be of a different nature; yet, from another point of view, it does not so become, for it is eternal and changeless.

When the self is seen as an object, the seer is not seen (realised); as long as the objective universe is perceived one does not realise the self. When you see the mirage as water you do not perceive the rising hot air; but, when you

perceive the hot air, you do not see water in the mirage! When one is truth, the other is not.

It is only when the division between the seer and the seen is given up, only when the two are 'seen' as of one substance, that the truth is realised. There is no object which is totally of a different nature from the subject. Nor can the subject (self) be seen as if it were an object! There is no division in such a vision.

In darkness when one approaches even a lion's empty cage, he is afraid. Even so, one ignorantly believes he is imprisoned in this empty body. The notions of 'I' and 'the world' are but shadows, not truth. Such notions alone create 'objects': these objects are neither true nor false. Therefore abandon the notions of 'I' and 'this' and remain established in the truth.

To the ignorant, this body is the source of suffering; but to the enlightened man, this body is the source of infinite delight, and when its life-span comes to an end he does not regard it as a loss at all. And, since it transports him in this world in which he roams freely and delightfully, the body is regarded as a vehicle of wisdom. The body does not subject the wise man to the temptations of lust and greed, nor does it allow

ignorance or fear to invade him. The embodied being comes lightly into contact with the body while it lasts but is untouched by it once it is gone, even as air touches a pot which exists, but not one that does not exist.

The wise man who is rid of all doubts, in whom there is no image of self, reigns supreme in the body. Therefore one should abandon all cravings for pleasure and attain wisdom. Only the mind that has been well disciplined really experiences happiness.

They who are established in the state of liberation, as pointed out by the scriptures, surely cross this ocean of world-appearance as their consciousness flows towards the self. But they who are caught in the net of polemics, which are only productive of sorrow and confusion, forfeit their own highest good.

What else is left of a greedy man except a handful of ashes? But, he who looks upon the world as less valuable than a blade of grass never comes to grief. He who has fully realised the infinite is protected by cosmic deities. Hence, one should not set foot on the wrong path even in times of great distress. Only he can be considered a human being who is not complacent

with his own virtue, who is devoted to the teaching he has heard and who strives to tread the path of truth: others are animals in human disguise.

Whatever has to be enjoyed has already been enjoyed, whatever has to be seen has been seen: what else is there new in this world which a wise man should seek? Hence, one should be devoted to one's duty as ordained by the scriptures, having given up all craving for pleasure. Adore the saints: this will save you from death.

Wealth is the mother of evil. Sense-pleasure is the source of pain. Misfortune is the best fortune. Rejection by all is victory. Life, honour and noble qualities blossom and attain fruition in one whose conduct and behaviour are good and pleasant, who is devoted to seclusion and who does not crave for the pleasures of the world which lead to suffering.

When it is not rightly understood, the 'I' appears to be an impure notion in the infinite consciousness; but, when the 'I' is rightly understood, its meaning is seen as the infinite consciousness. When this truth is revealed to one with a pure mind, his ignorance is at once dispelled; but others cling to their own false

notion like a child clinging to the notion of the existence of a ghost.

When the 'I' as a separate entity is thus known to be false, how can one believe in the other notions (of heaven, hell, etc.) that are related to it? Craving for heaven and even for liberation arises in one's heart only as long as the 'I' is seen as an entity. As long as the 'I' thus remains, there is only unhappiness in one's life. And, this notion of the 'I' cannot be got rid of except through self-knowledge.

The higher form of 'I-ness' which gives rise to the feeling 'I am one with the entire universe, there is nothing apart from me', is the understanding of the enlightened person. Another type of 'I-ness' is when one feels that the 'I' is extremely subtle and atomic in nature and therefore different from and independent of everything in this universe: this, too, is unobjectionable, being conducive to liberation. But the 'I-ness' that identifies the self with the body: this is to be abandoned firmly. By the persistent cultivation of the higher form of 'I-ness', the lower form is eradicated.

This universe exists in the infinite consciousness just as future waves exist in a

calm sea; non-different in truth but with the potentiality of an apparent difference. The infinite consciousness is unmanifest, though omnipresent, even as space, though existing everywhere, is unmanifest. Just as the reflection of an object in crystal can be said to be neither real nor entirely unreal, one cannot say that this universe which is reflected in the infinite consciousness is real or unreal. Again, just as space is unaffected by the clouds that float in it, this infinite consciousness is unaffected and untouched by the universe that appears in it. Just as light is not seen except through the refracting agent, even so the infinite consciousness is revealed through these various bodies. It is essentially nameless and formless, but names and forms are ascribed to its reflections. Consciousness reflecting in consciousness shines as consciousness and exists as consciousness; yet to one who is ignorant (though considering oneself as wise and rational) there arises the notion that there has come into being and there exists something other than this consciousness.

This consciousness is not created, nor does it perish: it is eternal and the world-appearance is superimposed on it, even as waves in relation to

the ocean. In that consciousness, when it is reflected within itself, there arises the 'I am' notion which gives rise to diversity. As space, the same consciousness enables the seed to sprout; as air, it draws the sprout, as it were; as water, it nourishes it; as earth, it stabilises it; and as light, the consciousness itself reveals the new life. It is the consciousness in the seed that in due course manifests as the fruit.

Thus, this world-appearance comes and goes as the very nature of the infinite consciousness. Being non-different from the infinite consciousness this world-appearance has a mutual causal relationship with it — arises in it, exists in it and is absorbed in it. Though like the deep ocean it is not agitated, yet it is agitated like the waves appearing on the surface. Even as one who is intoxicated sees himself as another person, this consciousness, becoming conscious of itself, considers itself as another.

This self, the supreme Brahman, which permeates everything, is that which enables you to experience sound, taste, form and fragrance. It is transcendental and omnipresent: it is non-dual and pure. In it there is not even a notion of another. All these diversities like existence and

non-existence, good and evil, are vainly imagined by ignorant people. It matters not whether this imagination is said to be based on the not-self or the self itself.

The sense of doership (the notion 'I do this') which gives rise to both happiness and unhappiness, or which gives rise to the state of yoga, is fictitious in the eyes of the wise; to the ignorant, however, it is real. This notion arises when the mind, spurred by the predisposition, endeavours to gain something; the resultant action is then attributed to oneself. When the same action leads to the experience of its fruition, the notion 'I enjoy this' arises. The two notions are in truth the two faces (phases) of the same notion. The wise man, even while acting in this world, is not interested in the fruits of those actions. He lets actions happen in his life, without attachment to those actions; and whatever be the results of those actions, he regards them as non-different from his own self. But such is not the attitude of one who is immersed in the mental states.

Realise that self or infinite consciousness which permeates and therefore transcends both the unreal and the real; and, then, neither grasp

nor give up whatever is inside or outside. The wise sage who is established in such self-knowledge is free from any sort of colouring or mental conditioning or self-limitation: he is like the sky or space which is totally free from being tainted by anything that happens within it.

In this ocean of ignorant mental conditioning, he who has found the raft of self-knowledge is saved from drowning; he who has not found that raft is surely drowned. Therefore, examine the nature of the self with an intelligence as sharp as the razor's edge; and then rest established in self-knowledge. All the powers that are inherent in the mind and by which the world has been brought into being are found in the infinite consciousness. Hence the sages have declared that the mind is omnipotent.

Live as the sages of self-knowledge live. They know the infinite consciousness and the world-appearance: hence, they do not relish nor renounce activity in this world.

Bondage is bondage to these thoughts and notions: freedom is freedom from them. Give up all notions; even those of liberation. First, by the cultivation of good relationships like friendship, give up tendencies and notions which are gross

and materialistic. Later, give up even such notions as friendship, even though continuing to be friendly, etc. Give up all desires and contemplate the nature (or notion) of cosmic consciousness. Even this is within the realm of ideation or thought, hence give this up in due course. Rest in what remains after all these have been given up. And, renounce the renouncer of these notions. When even the notion of the ego-sense has ceased you will be like the infinite space. He who has thus renounced everything from his heart is indeed the supreme Lord, whether he continues to live an active life or whether he rests in contemplation all the time. To him neither action nor inaction is of any use. I have examined all the scriptures and investigated the truth; there is no salvation without the total renunciation of all notions or ideas or mental conditioning.

Resolve the confusion between the body and the self, and you will be at peace at once. Even as a nugget of gold fallen into mud is never spoiled by the mud, the self is untainted by the body. With uplifted arms I proclaim, “The self is one thing and the body is another, even as the water and the lotus”, but no one listens to me! As long

as the inert and insentient mind pursues the path of pleasure, so long this darkness of world illusion cannot be dispelled. But, the moment one awakens from this and enquires into the nature of the self, this darkness is dispelled at once. Hence, one should constantly endeavour to awaken the mind which dwells in the body in order that one may go beyond the process of becoming — for such becoming is fraught with sorrow.

Even as the sky is not affected by the dust particles floating in it, the self is unaffected by the body. Pleasure and pain are falsely imagined to be experienced by oneself, even as one falsely thinks that 'the sky is polluted by dust'. In fact, pleasure and pain are neither of the body nor of the self which transcends everything: they belong only to ignorance. Their loss is no loss. Neither pleasure nor pain belong to anyone: all indeed is the self which is supreme peace and infinite.

The self and the world are neither identical nor are they different (dual). All this is but the reflection of the truth. Nothing but the one Brahman exists. 'I am different from this' is pure fancy: give it up.

The one self perceives itself within itself as

the infinite consciousness. Therefore, there is no sorrow, no delusion, no birth (creation) nor creature: whatever is, is. Be free from distress. Be free of duality; remain firmly established in the self, abandoning even concern for your own welfare. Be at peace within, with a steady mind. Let there be no sorrow in your mind. Rest in the inner silence. Remain alone, without self-willed thoughts. Be brave, having conquered the mind and the senses. Be desireless, content with what comes to you unsought. Live effortlessly, without grabbing or giving up anything. Be free from all mental perversions and from the blinding taint of illusion. Rest content in your own self. Thus, be free from all distress. Remain in an expansive state in the self, like the full ocean. Rejoice in the self by the self, like the blissful rays of the full moon.

When the mind is thus established in desirelessness, when it does not seek pleasure, when the body and its limbs perform their natural functions, action and inaction are of equal value or meaning. Hence, let the body engage itself in its natural functions; without such activity, the body will disintegrate. When the mind ceases to entertain the notions 'I do this', 'I enjoy this', in

regard to the actions thus performed, action becomes non-action.

O unsteady mind! This worldly life is not conducive to your true happiness. Hence, reach the state of equanimity. It is in such equanimity that you will experience peace, bliss and the truth. Whenever you create perverse thinking in yourself out of your wantonness, it is then that this world illusion begins to expand and spread out. It is when you entertain desire for pleasures that this world illusion sprouts countless branches. It is thought that gives rise to this network of world-appearance. Hence, abandon this whim and fancy and attain to equanimity. Weigh in the balance of your wisdom, the sense-pleasures on one side and the bliss of peace on the other. Whatever you determine to be the truth, seek that. Give up all hopes and expectations, and freed from the wish to seek or to abandon, roam about freely. Let this world-appearance be real or unreal, let it arise or set; but, do not let its merits and demerits disturb your equanimity. For at no time do you have a real relationship with this world-appearance: it is only because of your ignorance that such a relationship has appeared in you.

Whatever sorrows there may be that seem to be difficult to overcome are easily crossed over with the help of the boat of wisdom (the inner light). He who is devoid of this wisdom is bothered even by minor difficulties. The effort and the energy that are directed by the people in worldly activities should first be directed to the gaining of this wisdom. One should first destroy the dullness of wit which is the source of all sorrow and calamities and which is the seed for this huge tree of world-appearance.

One should restrain the mind from flowing downward, even as the flow of a river is blocked by the construction of a dam. Cut down the mind with the mind itself. Having reached the state of purity, remain established in it right now. Rooted in equanimity, doing whatever happens to be appropriate in all situations and not even thinking about what has thus befallen you unsought, live a non-volitional life here. Such is the nature of the Lord who may therefore be said to be both the doer and the non-doer of all actions here.

You are the knower of all — the self. You are the unborn being, you are the supreme Lord; you are non-different from the self which

pervades everything. He who has abandoned the idea that there is an object of perception which is other than the self, is not subjected to the defects born of joy and grief.

They who are well versed in the scriptures declare that the fictitious movement of energy in consciousness is known as mind. And the expressions of the mind (like the hissing of the snake) are known as thoughts or ideas. Consciousness minus conceptualisation is the eternal Brahman the absolute; consciousness plus conceptualisation is thought. A small part of it, as it were, is seated in the heart as the reality. This is known as the finite intelligence or individualised consciousness. However, this limited consciousness soon 'forgot' its own essential conscious nature and continued to be, but inert. It then became the thinking faculty with reception and rejection as its inherent tendencies.

When this inner intelligence is not awakened, it does not really know or understand anything: and what appears to be known through the thoughts is of course not the reality. These thoughts themselves derive their value from consciousness. On account of this borrowed

intelligence, thought is able to know a minute fragmented fraction of this cosmic consciousness. The mind blossoms fully only when the light of the infinite shines upon it. Otherwise, though appearing to be intelligent, thought is unable to contemplate anything really, even as the granite figure of a dancer does not dance even when requested to do so.

A thought arising in the supreme being is known as individual consciousness; when this consciousness is freed from thought and individualisation, there is liberation. The seed or the sole cause for this world-appearance is but the arising of a thought in the infinite consciousness, which gave rise to the limited finite individual consciousness. When consciousness thus moved away from its utterly quiescent state and became tainted as it were, from thought, the thinking faculty arose and, with it, the mind thought of the universe.

When objectivity arises in your consciousness, the latter becomes conditioned and limited: that is bondage. When objectivity is abandoned, you become mindless: that is liberation. In the middle between the self as the seer and the world as the seen, you are the seeing

(sight): always remain in this realisation. Between the experiencer and the experience you are the experiencing: knowing this remain in self-knowledge.

When, abandoning this self you think of an object, then you become the mind (subject) and thus become the subject of unhappiness. That intelligence which is other than self-knowledge is what constitutes the mind: that is the root of sorrow. When it is realised that all this is but the self, there is no mind, no subject, no object and no thinking. When you think 'I am the jiva' etc. the mind arises, and with it sorrow. When you know 'I am the self; the jiva and such other things do not exist', the mind ceases to be and there is supreme bliss.

When the self, self-forgetfully, identifies itself with the objects seen and experienced and is thus impurified, there arises the poison of craving. This craving intensifies delusion. Whatever terrible sufferings and calamities there are in the world are all the fruits of cravings. Remaining unseen and subtle, this craving is yet able to consume the very flesh, bone and blood of the body. In a moment it seems to subside, the next moment it is in an expanded state.

When this craving has ceased, one's life-force is pure and all divine qualities and virtues enter one's heart. The river of craving flows only in the heart of the unwise person. Even as an animal falls into a trap (a blind well) on account of craving for food (the bait), a man following the trail of his craving falls into hell. Craving makes one cringe, yet it is on account of craving that the sun shines on earth, the wind blows, the mountains stand and the earth upholds living beings; all the three worlds exist only on account of craving. All the beings in the three worlds are bound by the rope of craving, hard to break. Therefore, give up craving by giving up thinking or conceptualisation. The mind cannot exist without thinking or conceptualisation. First let the images of 'I', 'you' and 'this', not arise in the mind, for it is because of these images that hopes and expectations come into being. Ego-sense is the source of all sins. Cut at the very root of this ego sense with the sword of wisdom of the non-ego. Be free from fear.

'I want this to be mine'. When such a craving arises in one's heart, it gives rise to impurity. Such a craving should be abandoned by a wise person by all means at all times. Give up the

desire that tends to bondage and the desire for liberation too. Remain still like the ocean. Knowing that the self is free from old age and death, let not these disturb your mind. When the whole universe is realised as illusory, craving loses its meaning.

Once the realisation that 'I am the self of all' has arisen, one does not again fall into error or sorrow. It is this self alone, which is variously described as the void, nature, Maya, Brahman, consciousness, Shiva, Purusha, etc. that alone is ever real; there is naught else. Resort to the understanding of non-duality, for the truth is non-dual; however, action involves duality and hence functions in apparent duality — thus, let your nature partake of both duality and non-duality. The reality is neither duality (for it is the mind that creates division) nor unity (for the concept of unity arises from its antithesis of duality). When these concepts cease, the infinite consciousness alone is realised to be the sole reality.

Craving is the root of all sorrow: and the only intelligent way is to renounce all cravings completely and not to indulge in them. This indeed is the Brahman-state — pure, free from

craving and from illness. The mind attains fulfilment only by utter dispassion, not by filling it with desires and hopes. To those who are devoid of any attachment or craving, the three worlds are as wide as the footprint of a calf and a whole world-cycle is but a moment. Hence, for restoring peace to the mind, remove the disturbing cause — which is hope or craving.

Realise the futility of world experience, like king Bali did when he enquired thus: “Again and again, the same disgusting pleasures are experienced and the same acts are repeated day after day in this world: how is it that even a wise man is not ashamed of this? The same day and the same night, again and again, life in this world revolves like a whirlpool. Doing all this every day, how can one reach that state in which there is cessation of this repetitive existence? How long should we continue to revolve in this whirlpool, and of what use is it? What is the destination of this world-appearance or repetitive existence? When will it come to an end? When will the delusion of the mind cease? Gaining what shall one attain total satisfaction, seeing what shall one seek naught else? I see that it is impossible to attain this by means of experience

of the worldly pleasures or actions. For they only aggravate the delusion! By which means shall I rest forever in supreme peace?”

Though the mind is almost invincible, it can be conquered. It is overcome in a moment if one grasps it by means of intelligent action; in the absence of such intelligent action, it burns everything like a venomous snake. One who approaches it intelligently, plays with it as one plays with a child and playfully subdues him; such a one beholds the self and is established in the supreme state. For, once the self is seen, the mind comes completely under one's control; and when the mind is under one's control, the self is seen clearly. Until the self is seen, the mind is not really conquered; and until the mind is conquered, the self is not seen! When the self is not seen the mind plays havoc and spreads sorrow; when the mind is not conquered the self remains unseen. Therefore, one's intelligent practice has to be simultaneously two-fold: to behold the self and to subdue the mind. By intense self-effort and steady practice you can gain both these, and then you will enter that region and never again experience sorrow. That is the region inhabited by holy men who are

forever established in peace.

The very best intelligent means by which the mind can be subdued is complete freedom from desire, hope or expectation in regard to all objects at all times. It is by this means that this powerful elephant (the mind) can be subdued. This means is both very easy and extremely difficult; it is very difficult for one who does not engage himself in serious practice, but very easy for one who is earnest in his effort. Just as there is no harvest without sowing, the mind is not subdued without persistent practice. Hence, take up this practice of renunciation. Until one turns away from sense-pleasure here, one will continue to roam in this world of sorrow. Even a strong man will not reach his destination if he does not move towards it. No one can reach the state of total dispassion without persistent practice.

Only by right exertion can dispassion be attained; there is no other means. People talk of divine grace or fate; but in this world we perceive the body, not a god. When people speak of god they imply what is inevitable; what is beyond their control and the events of natural order. Even so, whatever brings about total equanimity and the cessation of joy and sorrow is

also referred to as divine grace. Divine grace, natural order and right self-exertion all refer to the same truth; the distinction is due to wrong perception or illusion.

Self-knowledge is the creeper that yields the fruit of cessation of craving for pleasure. It is only when the self is seen that the highest form of dispassion becomes firmly rooted in the heart. Hence, one should simultaneously behold the self through intelligent enquiry, and thereby get rid of the craving for pleasure.

When the intelligence is still unawakened one should fill two quarters of the mind with enjoyment of pleasure, one part with study of scriptures and the other with service of the guru. When it is partially awakened, two parts are given over to the service of the guru and the others get one part each. When it is fully awakened, two parts are devoted to service of the guru and the other two to the study of scriptures, with dispassion as the constant companion.

When you turn completely away from the pursuit of pleasure you attain to the supreme state through the means of enquiry. When the self is completely purified you will be firmly established in the supreme peace. You will never

again fall into the mire of conceptualisation, which is the cause of sorrow. Though you continue to live you will remain freed from all hopes and expectations. You are pure!

Consciousness alone exists, consciousness alone is all this, all this is filled with consciousness. I, you and all this world, are but consciousness. If you are humble and sincere you will gain everything from what I have said; if not, an attempt at further explanation will be like pouring oblations into a heap of ashes.

You are the infinite. In you are all the worlds strung like beads of a rosary. That being which thou art is neither born nor does he die. The self is real; birth and death are imaginary. Enquire into the nature of all the illnesses that beset life and live without craving. You are the light and the Lord, and this world appears to be in that light. It has no real and independent existence. Formerly, you had repeatedly entertained the wrong notions of the desirable and the undesirable: give up these too. Then you will enjoy equanimity, and the wheel of birth will come to a halt. In whatever the mind tends to sink, retrieve it from it and direct it towards the truth. Thus will the wild elephant of the mind be

tamed.

I salute this self which is its own light, free from duality of knower and known, subject and object. In it exist all things of this universe; and into it they enter. When thought of by this consciousness, these things seem to come into being; when thought of as non-existent, they reach their end. Thus, all these infinite objects appear in the limitless space of consciousness. They appear to grow and they appear to diminish, even as a shadow seems to grow and to diminish in the light of the sun.

This self is the eternal existence. I, the self, alone am: in me there is no percept or concept. Let the body be subjected to happiness or unhappiness: how is the self affected by it? The self which exceeds or transcends all material existence is not bound by such materiality. What relationship can exist between us (the self) and the cravings which spring from notions of existence and non-existence and from the senses? Who or what binds the space and by whom is the mind bound?

Even if the body is cut into a hundred pieces, the self is not injured; even if the pot is pulverised, the space within it is not destroyed.

Formerly, there was a mind which consisted of notions of happiness and unhappiness: but now that all such notions have ceased to be, where is my mind? In one who has attained liberation there is none of these. I neither entertain craving for pleasure, nor do I wish to get rid of it. Whatever comes, let it come; whatever goes, let it go.

You are enlightened. What is a body or embodiment to you? It is only in the eyes of the ignorant that even your form exists. At all times you are the all, you are the supreme inner light of consciousness. What is body or bodilessness to you, and what can you hold or abandon? Whether it is springtime or the day of cosmic dissolution, they are nothing to one who has transcended the notions of being and non-being. For in all conditions he is firmly established in self-knowledge. Whether all the beings in the universe live or perish, or they prosper, he remains firmly established in self-knowledge.

The mind is the hub around which this vicious cycle revolves, creating delusion in the minds of the deluded. It is by firmly restraining that hub through intense self-effort and keen intelligence that the whole wheel is brought to a

standstill. When the hub's motion is stopped, the wheel does not revolve: when the mind is stilled, illusion ceases. One who does not know this trick and does not practise it, undergoes endless sorrow. The moment the truth is seen, behold! The sorrow comes to an end.

The disease of the perception of this world-illusion is not cured except through the mastery of the mind, which is its only remedy. Hence abandon all other activities like pilgrimage, gifts and austerities, and bring the mind under your control for your ultimate good. This world-appearance abides in the mind, even as there is space within the pot; if the pot is broken, the illusory division of space vanishes; and if the mind ceases to be, the concept of a world within the mind also ceases to be. Even as an insect trapped within the pot attains freedom of movement when the pot is broken, you will also enjoy freedom when the mind ceases to be, along with the world-illusion contained in it.

Live in the present, with your consciousness externalised momentarily but without any effort: when the mind stops linking itself to the past and to the future It becomes no-mind. If from moment to moment your mind dwells on what is

and drops it effortlessly at once, the mind becomes no-mind, full of purity. It is only as long as the mind continues to be agitated that it experiences the diversity of its own projection or expansion, even as rain falls only as long as there are clouds. And, it is only as long as the infinite consciousness limits itself into the finite mind, that such agitation and expansion take place. If consciousness ceases to be the finite mind, then know that the very roots of cyclic world-illusion (of birth and death) are burnt, and there is perfection.

Consciousness, free from the limitations of the mind, is known as the Inner Intelligence: it is the essential nature of no-mind, and therefore it is not tainted by the impurities of concepts and percepts. That is the reality, that is supreme auspiciousness, that is the state known as the supreme self, that is omniscience — and that vision is not had when the wicked mind functions. Where there is mind, there flourish hopes and desires, and there arise the experiences of pain and pleasure. The consciousness which has been awakened to the truth does not fall into concepts and percepts: therefore, even though it seems to undergo various psychological

experiences, it does not give rise to the world-illusion and the cycle of world-appearance.

The self alone is the sole aid for the realisation of the supreme self or the infinite consciousness. It is one's own self that strives to abandon one's own sorrow: and for this the realisation of one's own self by oneself is the only course.

Hence, while yet remaining active in this world (talking, taking and leaving etc.), be without the mind and realise that you are pure consciousness. Abandon notions such as 'This is mine', 'That is he', 'This I am' and be established in the consciousness of undivided oneness. As long as the body lasts, consider the present and the future with an equanimous consciousness. Be forever established in the consciousness of the self in all states — youth, manhood and old age, pleasure and pain, in the waking, dream and sleep states. Abandon the impurity of objective perception, hopes and desires: remain established in self-knowledge. Give up notions of auspicious and inauspicious happenings, give up visions of the desirable and undesirable: know that you are the essence of consciousness. Realise that subject, object and actions do not touch you;

remain as pure consciousness without any disturbance in it. Know 'I am the all' and live in the waking state as if in deep sleep. Be freed from conditions known as duality and non-duality, and remain in a state of equilibrium which is a state of pure consciousness and freedom. Realise that this cosmic consciousness is indivisible into 'I' and 'the other' and thus remain firm and unshakable.

Cut off all the fetters of desire and hope, solely with the intelligence that is unlimited and endowed with patience and perseverance, and go beyond dharma and adharma. When one is firmly rooted in self-knowledge even the worst of poisons turns into immortalising nectar. It is only when this self-knowledge is overpowered by ignorance that the delusion of world-appearance arises in the mind; but when one is firmly established in self-knowledge — which is infinite, unlimited and unconditioned — the delusion or ignorance that gave rise to world-appearance comes to an end. Then the light of your wisdom will radiate in the four directions, throughout the world.

To one who thus drinks the nectar of immortality in the shape of self-knowledge, the

delights of sense-pleasures become painful. We resort to the company of only those who have attained self-knowledge; the others are donkeys in human garb. Even as elephants move with long strides, the sages who have reached the higher states of consciousness rise to the highest states of consciousness. They have no external help at all and no sun illumines their path. Self-knowledge alone is their light.

The ghost of delusion afflicts one only as long as self-knowledge does not arise in him. The ignorant man is for ever sorrowful, though he roams everywhere to get rid of it. He is truly a walking corpse. Only the sage of self-knowledge is a living sentient being. Even as when dense clouds form in the sky the sun's light is veiled, when the mind becomes gross with impurities and ignorance the light of self-knowledge is veiled. Therefore, one should abandon craving for pleasures (those that have been experienced in the past and others that have not yet been experienced but for which one craves) and thus gradually weaken the mind by the abandonment of a taste for them. By the cultivation of a false relationship with what is not self (the body and those related to it such as wife, son, family, etc.)

the mind becomes gross. The notions of 'I' and 'mine' make the mind dense and ignorant. This is further aggravated by old age, sorrow, ambitions, psychological distress, efforts to acquire and to abandon, attachments, greed, lust for wealth and sex and by the enjoyment of sense-pleasures, all of which are based on ignorance and delusion.

This mind is like an elephant which roams the forest known as the body. Its vision is clouded by delusion, it has entered into the one (conditioned and ignorant) edge. It is incapable of resting in its own self-bliss and it is violent. Though it wishes to perceive the truth which it hears from wise men, it is caught up in the perception of diversity and conditioned by its own concepts of pleasure and pain and it is endowed with the fierce tusks of lust, etc. You are a lion among princes! Tear this elephant to pieces by your sharp intelligence.

This mind is like a crow which dwells in the nest of this body. It revels in filth; it waxes strong by consuming flesh; it pierces the hearts of others; it knows only its own point of view which it considers as the truth; it is dark on account of its ever-growing stupidity; it is full of evil tendencies and it indulges in violent

expressions. It is a burden on earth. Drive it far, far away from yourself.

This mind is like a monkey. It roams from one place to another, seeking fruits (rewards, pleasures, etc.); bound to this world-cycle it dances and entertains people. Restrain it from all sides if you wish to attain perfection.

This mind is like a cloud of ignorance. Dispel it by the repeated renunciation of all concepts and percepts.

O mind, what have you to do with this world-appearance? Wise men do not come into contact with what is called pleasure, which turns into pain later on. He who abandons the supreme peace that lies within and goes in search of sense-pleasure, abandons a delightful garden and goes into a bush of poison herbs.

O mind, I am the egoless infinite and homogeneous consciousness; I have nothing to do with you who are the cause of the ego.

The infinite self cannot possibly be squeezed into the mind any more than an elephant can be squeezed into a wood-apple fruit. The consciousness that, through the process of self limitation, is confined to finitude (and therefore to concepts and percepts) is known as the mind.

This is the result of ignorance and hence I do not accept this. The ego-sense is only a child's ignorant concept and it is believed in by one who does not investigate the truth.

I have carefully investigated, I have observed everything from the tips of my toes to the top of my head, and I have not found anything of which I could say, 'This I am'. Who is 'I'? I am the all-pervading consciousness which is itself not an object of knowledge or knowing and is free from self-hood. I am that which is indivisible, which has no name, which does not undergo change, which is beyond all concepts of unity and diversity, which is beyond measure (small and big), and other than which naught else is. Hence, O mind, I abandon you who are the source of sorrow.

In this body in which there is flesh, blood, bone, etc., who says 'This I am'? Motion is the nature of energy, thinking is inherent in consciousness, old age and death are natural to the body — who says 'This I am'? This is the tongue, these are ears, this is nose, this is motion and these are eyes — who says 'This I am'? I am none of these; nor am I you, O mind, nor these concepts. I am but the infinite consciousness,

pure and independent, ' I am all this' or ' There is no I' are both expressions of the same truth; naught else is truth.

Alas, for so long I have been victimised by ignorance. But luckily, I have discovered that which robbed me of self-knowledge! I shall nevermore be the victim of ignorance. Even as the cloud sitting on top of a hill does not belong to the hill, though I seem to be associated with sorrow I am independent of it. In the absence of self-knowledge there arose ego-sense; but now I am free of ego-sense. Let the body, the senses and so on be, or perish — I have nothing to do with them. The senses (the eyes, etc.) exist in order to come into contact with their own objects for their own sake; who is the I that is deluded into thinking 'This is l', or 'I see' etc? These eyes etc. see or experience their objects naturally, without being impelled to do so by previous conditioning. Hence, if actions are performed spontaneously without mental conditioning, their experience will be pure and free from memories of past happiness or unhappiness. Hence, O senses, perform your functions without being hampered by memory. This memory or mental conditioning is not a fact, in truth. It is non-

different from and not independent of the infinite consciousness. It can therefore be easily dispelled, by merely not reviving it in consciousness. Hence, O mind, abandon this perception of diversity and realise the unreality of your own independence from the infinite consciousness. That is liberation.

In reality, consciousness cannot be conditioned. It is unlimited and subtler than the subtlest atom, hence beyond the influence of mental conditioning. The mind rests in the ego-sense and the reflected consciousness in the senses; and from this there arises the illusion of self-limitation of consciousness. When this is experienced and thought of again and again, the ego-sense and the illusion of self-limitation acquire a false validity. But, I am consciousness which is untouched by any of these.

Let the body continue to live in a world brought into being by its ignorant activities, or let it abandon it: I am consciousness unaffected by any of these. Consciousness, being infinite and all-pervading, has no birth nor death, nor is it possessed by anyone. It has nothing to gain by 'living' as a separate entity, since it is all-pervading. Birth and death are mental concepts,

they have nothing to do with the self. Only that which entertains notions of the ego-sense can be grasped and bound. The self is free from the ego-sense and therefore beyond being and non-being.

The ego-sense is vain delusion, the mind is like a mirage and the objects of the world are inert substances. Who is it that says 'I am'? The body is an aggregate of flesh, blood, etc., the mind vanishes on enquiry into its nature, self-limitation of consciousness and such other concepts are insentient (non-sense) — what is the ego? The senses exist and are engaged in self-satisfying activity all the time, the substances of the world are the substances of the world — where is the ego? Nature is nature and its qualities interact on one another (like the sight and light, hearing and sound, etc.), and what is, rests in itself — where is the ego?

The self, which is consciousness, exists as the supreme self of all, everywhere in all bodies at all times. Whom am I, what am I made of, what is my form, made by whom? What shall I acquire and what shall I reject? There is thus nothing which can be called 'I' and which undergoes being and non-being. When there is no ego-sense in truth, how can that ego-sense be

related, and to whom? When thus it is realised that there is no relationship at all, then the false notion of duality vanishes. Thus, whatever there is is the one cosmic being (Brahman or the self). I am that reality, why do I suffer in delusion? When one alone exists as the pure omnipresent being, how can there even arise something known as the ego-sense? There is no substantiality in any substance in truth, the self alone exists. Even if one assumes the substantiality to be real, there is no relationship between that and the self. The senses function as senses, the mind exists as mind, the consciousness is untouched by these — what is relationship and how does it come into being? Just because they exist side by side it is not right to assume a relationship; a stone and an iron rod may lie side by side, totally unrelated to each other.

It is only when this false ego-sense has arisen that the perverse notions 'This is mine' and 'That is his' arise. And, when it is seen that all these are tricks of the false ego-sense, these unreal notions cease to be. There is in truth naught else but the self; hence I realise that all this is the one cosmic being or Brahman. The delusion known as the

ego-sense is like the blueness of the sky: it is better not to entertain that notion once again, but to abandon it. After having abandoned the very root of the ego-sense, I rest in the self which is of the nature of peace.

The ego-sense is the source of endless sorrow, suffering and evil action. Life ends in death, death leads to birth, and what is is disrupted by its own end — such notions entertained by the ego-sense lead to great sorrow. The anxiety caused by thoughts like 'I have got this now', 'I shall get that too' burns the ignorant. Such notions as 'This is' and 'That is not' cause restlessness in the egotist. But if the ego-sense ceases to be, then the illusory world-appearance does not germinate again and all cravings come to an end.

This universe has surely come into being without any valid cause for its creation: how can one accept the truth of a creation which had no cause or purpose? From time immemorial all these bodies have been inherent in the cosmic being, even as pots are forever inherent in clay. Even as ocean exists in the past, present and future as ocean, and the same water temporarily assumes the form of a wave, all this is forever

the cosmic being at all times. It is only a fool who entertains a feeling 'This I am' in relation to that temporary appearance known as the body, etc.

In the same way, the mind was consciousness in the beginning and will be consciousness again in the end (after its nature and function as mind have ceased). Why then is it called differently in the middle (now)?

All these phenomena seem to have a transient reality, like dream experiences, visions in a state of delirium, hallucinations of a drunkard, optical illusions, psychosomatic illness, emotional disturbances and psychotic states. But, O mind, you have conferred a permanent reality upon them, even as a lover suffers from the very imagination of his beloved's separation. But, of course, this is not your fault; it is my fault that I still cling to the notion that you, my mind, are a real entity. When I realise that all these are illusory appearances, then you will become no-mind and all the memories of sense-experiences, etc. will come to an end. When consciousness realises itself and abandons its self-limiting mental conditioning, the mind is freed from its colouring and rests in its essential nature, which

is consciousness. When the mind, gathering to itself all its limbs, offers itself into the fire of pure consciousness, it is purified and attains immortality.

When the mind perceives the body as distinct from it, abandons its own conditioning (the concepts) and recognises its own transient nature, it is victorious. Mind and body are each other's foes; hence, supreme happiness follows their destruction. For, when they come together there is a host of suffering on account of their mutual conflict.

The mind gives birth to the body through its own thought-force and throughout the body's lifetime the mind feeds it with its (the mind's) own sorrow. Thus tortured by sorrow the body wishes to destroy the mind, its own parent! There is no friend nor enemy in this world; that which gives us pleasure is considered our friend and that which causes pain is our enemy!

When thus the mind and the body are constantly engaged in mutual destruction, how can one have happiness? It is by the destruction of the mind that there can be happiness; hence the body tries every day (in deep sleep) to destroy the mind. However, until self-knowledge

is attained, one unwittingly promotes the strength of the other and they seem to function together for a common purpose — even as water and fire, though opposed to each other, work together for a common cause (e.g. cooking).

If the mind ceases to be, the body ceases to be too, on account of the cessation of thought-force and mental conditioning; but the mind does not cease to be when the body dies. Hence, one should strive to kill the mind. Mind is like a forest with thought-forms for its trees and cravings for its creepers. By destroying these. I attain bliss. When the mind is dead, whether the body (composed of flesh, blood, etc.) exists or not does not matter to me. That I am not the body is obvious, for the corpse does not function!

Where there is self-knowledge there is neither mind nor the senses, nor the tendencies and habits (the concepts and percepts). I have attained that supreme state. I have emerged victorious. I have attained liberation (nirvana). I have risen above all relationships with the mind, body and the senses, even as the oil pressed out of the seeds has no relation to them. To me now the mind, body and the senses are playthings. Purity, total fulfilment of all desires (hence, their

absence), friendliness to all, truthfulness, wisdom, tranquillity and blissfulness, sweetness of speech, supreme magnanimity, lustrousness, one-pointedness, realisation of cosmic unity, fearlessness, absence of divided consciousness, non-perversity — these are my constant companions. Since at all times everything everywhere happens in every manner, in me there is no desire or aversion towards anything, whether pleasant or unpleasant. Since all delusion has come to an end, since the mind has ceased to be and all evil thoughts have vanished, I rest peacefully in my own self.

When the mind has ceased to be because of the total absence of the notions of material existence, consciousness exists in its own nature as consciousness. That is known as pure being. When consciousness devoid of notions of objectivity merges in itself losing its separate identity, as it were, it is pure being. When all external (material) and internal (notional) objects merge in consciousness, there is pure being of consciousness. This is the supreme vision which happens to all liberated ones, whether they seem to have a body or they are without one. This vision is available to one who has been

'awakened', to one who is in a state of deep contemplation and to a man of self-knowledge; it is not experienced by the ignorant person. Sages and the members of the trinity are established in this consciousness.

That is samadhi (contemplation or meditation) in which one realises the objects of the senses as not-self and thus enjoys inner calmness and tranquillity at all times. Having realised that the objects are related only to the mind, and therefore constantly resting in inner peace, some are engaged in activity while others live in isolation. Both of them enjoy the bliss of contemplation. If the mind of one who appears to be in samadhi is distracted, he is a mad man; on the other hand, if the mind of one who appears to be a mad man is free from all notions and distraction, he is enlightened and he is in unbroken samadhi. Whether he is engaged in activity or he lives in isolation in a forest, in enlightenment there is no distinction. The mind which is free from conditioning is not tainted even while it is engaged in activity. The non-action of the mind is known as quiescence (samadhana); it is total freedom, it is blessedness.

The unconditioned mind is firm, and that in itself is meditation, freedom and peace eternal. The conditioned mind is the source of sorrow. The unconditioned mind is a non-actor and attains to the supreme state of enlightenment. Hence one should work to remove all mental conditioning. That is known as contemplation or samadhi in which all the desires and hopes concerning the world have ceased, which is free from sorrow, fear and desire, and by which the self rests in itself.

Mentally renounce all false identification of the self with objects here and then live where you like, either at home or in a mountain-cave. To the householder whose mind has attained utter quiescence, his house itself is the forest. If the mind is at peace and if there is no ego-sense, even cities are as void. On the other hand, forests are like cities to him whose heart is full of desires and other evils. The distractions of the mind subside in deep sleep; enlightenment attains enlightenment. Do as you please.

The infinite consciousness being the indwelling omnipresence, becomes aware of the nature of a rock, a mountain, a tree, water and space, and thus self-consciousness or

individuality arises.

In fact, all these are but reflections in the consciousness which, becoming aware of them within itself, bestows upon them their apparent individuality. Consciousness tastes itself, the awareness being non-different from consciousness; and that appears to give rise to the ego-sense, etc., naught else. The crystal of this infinite consciousness reflects its own light of consciousness which is present in all these combinations of atomic particles; and they then gain an apparent self-consciousness and think 'I am' etc.

Not till one renounces everything is self-knowledge gained: when all points of view are abandoned, what remains is the self. This is true even of life in this world: one does not get what one desires unless the obstacle to it is removed. It is even more so in self-knowledge.

There is no way other than self-knowledge for the cutting asunder of bondage and for crossing this ocean of illusion. To the enlightened person this ocean of sorrow is like a little puddle. He views the body as a spectator looks at a distant crowd. Hence he is not affected by the pains that the body is subjected to. The

existence of the body does not diminish the omnipresence of the self any more than waves diminish the fullness of the ocean.

The self is ever untouched by pain and pleasure; but thinking itself to be the body, it undergoes the experiences of the body. The abandonment of this ignorant belief is liberation.

They who are not thus overcome by false identification or attachment are freed at once from sorrow. It is this conditioning that is the seed of old age, death and delusion; when it ceases one goes beyond the ocean of delusion. The conditioned mind creates bondage even in ascetics; the unconditioned mind is pure even in a householder. The mind that is thus conditioned is bondage; liberation is freedom from conditioning (inner contact, attachment or identification). This inner contact (which presupposes fictitious division) alone is the cause for bondage and liberation. Actions performed by the unconditioned are non-action; the conditioned mind acts even while outwardly refraining from it. Action or non-action is in the mind; the body does nothing. Hence, one should resolutely abandon this false inner division.

Conviction in the reality of the body in one

who has abandoned the distinction between the body and the self is known as conditioning. He who believes that the infinite self is limited and therefore seeks pleasure, thus gets bound. He who enquires, “All this is indeed the self, what do I desire and what should I renounce?” is established in the unconditioned state of liberation. He who knows “I am not, nor is there another” or, “Let these be or not be” and does not seek pleasure, is liberated. He is neither addicted to inaction nor does he get lost in the results of action; he is not given to exultation or to depression. He renounces the fruits of actions by his mind (not by action!). It is by the rejection of the conditioning that bondage is got rid of and the highest good gained. Conditioning is the cause of all sorrow.

Doing what is appropriate, at all times, the mind should not be attached to the action, the thoughts or the object. Neither should it be attached to the heavens above, nor what is below nor in the other directions. It should not be bound to external relations, to the natural movement of the inner senses, nor to the life-force. The mind should not rest in the head, inside the palate, between the eyebrows, at the tip of the nose or in

the mouth or eyes. It should not repose either in the darkness or in the light or even in the cave of the heart. The states of wakefulness, dream and sleep should not hold it, and even the wide, pure space should not be its home. Unattached to the spectrum of colours, to movement and steadiness, to the beginning, the middle, the end and elsewhere, the mind should not rest either at a distance or nearby, in front, in objects or in the self. Sense experiences, the deluded state of happiness, concepts and percepts should have no hold over the mind.

The mind should rest in pure consciousness as pure consciousness, with just a little externalised movement of thought, as if aware of the utter vanity of the objects of this world. When thus all attachments have been snapped, the jiva becomes no-jiva.

That state in which the mind is freed from its characteristic movement of thought and in which there is only the experience of peace, is known as 'deep sleep in wakefulness'. When this same state of 'deep sleep in wakefulness' matures, it is known as turiya or the fourth state. Firmly established in that, the sage perceives the universe as if it is a cosmic playground and life

in it is a cosmic dance. The state beyond that (which is the state of those who have transcended body-consciousness) is not for words to describe. This is the 'state beyond the turiya', strive to reach that.

Truly, the cause for this world-appearance is ignorance or the non-investigation into the nature of reality. Even as a lamp instantly removes darkness, the light of self-knowledge dispels the darkness of ignorance instantly. Hence, one should enquire into what is known as jiva or mind or the inner psychological factor. The supreme self, which alone is the truth, is right in the middle between the inert and the intelligent: that alone creates diversity and is known by all these diverse names.

Just as a nanny takes the baby from one place to another in order to distract it, this mental conditioning (or the psychological habit or tendency) takes the jiva here and there. Thus, tied to the rope of mental conditioning, the jiva goes through repeated births in various species, enduring interminable suffering.

The self, on account of its ignorant self-limitation as the mind, becomes as if tainted by the objects of the world; but the same self, when

it is awakened to its true nature, abandons its ignorant delusion and regains self-knowledge. Then the mind sees the body as if from a great height. Recognising the body as an aggregate of the elements, it transcends body consciousness and becomes enlightened.

All that is, is but the expansion of the relationship between pure experiencing and its experience. That experience is truly the delight of self-bliss. It is pure experiencing itself. Hence it is known as Brahman the absolute. That delight which arises in the contact of this pure experiencing with experience is the highest; to the ignorant it is worldliness, and to the wise it is liberation. This pure experiencing is in itself the infinite self; when it is bent towards objects it is bondage, but when it is free it is liberation. When such experiencing is free from decay or curiosity, it is liberation. When such experiencing is freed from even this contact (the subject-object relationship), then the world-appearance ceases entirely. Then arises the turiya consciousness or 'deep sleep in wakefulness'.

Abandon these two false concepts of bondage and liberation, and live an enlightened life here. There is no liberation in the sky or on earth or in

the nether world; liberation is but a synonym for pure mind, correct self-knowledge and a truly awakened state.

Of the mind and the ego-sense — if one ceases the other ceases to be. Hence, instead of entertaining the notion of bondage and that of liberation, abandon all cravings, and through wisdom and dispassion bring about the cessation of the mind. If even the wish 'May I be liberated' arises within you, the mind is revived; and the mind entertaining other notions, creates a body. Then there arise other concepts like 'I do this', 'I enjoy this' and 'I know this'. All these concepts are unreal, like a mirage in the desert.

When thus the truth is seen, desire to possess does not arise in the heart. Even as a woman who has a lover goes about doing her housework with her heart absorbed in contemplation of that lover, the enlightened sage functions in this world while his consciousness is firmly established in the truth. In both these cases it is impossible for anyone to prevent such behaviour — i.e. make the woman forget her lover or make the sage forget the truth.

The sage is unattached to anything or anybody. Hence, his behaviour appears to be

devout to the devout and harsh to the harsh. He is a child among children, old man among old men, hero among heroes, youth among youth and sorrowing among the sorrowful. His soft and sweet words are full of wisdom. He has nothing to gain from noble deeds, yet he is noble; he has no longing for pleasure and hence is not tempted by it. He is not attracted to bondage or even to liberation. The net of ignorance and error having been burnt by the fire of wisdom, the bird of his consciousness flies away to liberation.

To see that the supreme self is without beginning and without end and that these countless objects are in fact the self and no other, is the right vision. Erroneous vision leads to rebirth; right vision ends rebirth. In it there is no subject-object (knower-knowable) relationship; for the self (consciousness) is the knower, knowledge and the knowable, too, and the division is ignorance. When this is directly seen there is neither bondage nor liberation. When the sage rests in his own self, with his intelligence firmly established in the inner self, what pleasures can bind him in this world?

One who engages himself in enquiry is not tempted by distractions. The eyes but see: the

notions pleasant, unpleasant, etc. arise, not in the eyes, but elsewhere. It is even so with the other senses. Hence, the sense functions are not evil. If egoistic thought is linked to these sense functions (which arise and cease in a moment) there is mental agitation.

O eyes! The objects of your experience arise and fall, and they are but appearances. Do not let your gaze linger on them, lest the eternal indwelling consciousness suffer mortality. Be an onlooker that you truly are. O mind! Countless scenes are seen by the eyes in accordance with their natural function; why do you get involved in them?

Indeed it is through repeated thinking, that this ignorant relationship is strengthened; but I shall now destroy it through right enquiry. When ignorance is destroyed, such illusory relationship between scene, sight and mind will never again arise. The mind, alone provides the senses with their intelligence; hence this mind should be destroyed. For a very long time this ghost of a mind generated countless evil notions like lust, anger, etc. Now that the ghost has been laid, I laugh at my own past foolishness. The mind is dead; all my worries and anxieties are dead; the

demon known as ego-sense is dead, too: all this has been brought about through the mantra of enquiry. I am free and happy now.

All my doubts have ceased. I am without the fever of agitation. Whatever I am, I am — but without craving. When the mind ceases to be, the craving ceases to be, too. When the mind is dead and the craving is dead, delusion has vanished and egolessness is born. Hence I am awakened in this state of wakefulness. When there is only one truth and diversity has no reality at all, what shall I investigate?

I am the eternal self that is omnipresent and subtle. I have reached that state of reality which is unreflected in anything, which is beginningless and endless and which is utterly pure. Whatever is and whatever is not, the mind and the inner reality are all the one infinite consciousness, which is supreme peace beyond comprehension and by which all this is pervaded. Let the mind continue to be or let it die. What is the sense in enquiring into all this, when the self is established in utter equanimity? I remained in a conditioned state as long as I was foolishly engaged in this enquiry. Now that through this enquiry I have reached the unconditioned being,

who is the enquirer?

Such thoughts are utterly useless, now that the mind is dead; they may revive this ghost known as the mind. Hence I abandon all these thoughts and notions; contemplating the OM, I shall remain in the self, in total inner silence.

Your existence as identical with the self and non-different from it, is conducive to happiness, O mind. Hence, be firmly rooted in the realisation of your non-existence. Surely, it is foolish to neglect happiness. If you exist as the inner being or consciousness, who will wish for your non-existence? But, you are not a real entity; hence your happiness is delusion. You were not real, you came into being through ignorance and delusion, but now through enquiry into your nature and that of the senses and self, you have once again ceased to be. You exist as long as one does not undertake this enquiry. When the spirit of enquiry arises there is total equanimity or homogeneity. You were born of the ignorance which is the absence of wisdom and discrimination. When this wisdom arises, you cease to be. Hence, I salute wisdom! O mind, you were awakened by many means. Now that you have lost the false characteristic of a

mind, you exist as the supreme being or the infinite consciousness, freed from all limitation and conditioning. That which arose in ignorance perishes in wisdom. In spite of yourself, O good mind, this enquiry has arisen in you; this is surely for the attainment of bliss. There is indeed no mind, O mind: the self alone exists, it alone is, there is naught else. I am that self, hence there is naught other than me in the universe. I am the infinite consciousness whose kinetic state alone appears as the universe.

The very nature of the mind is stupidity. Hence when it dies, purity and noble qualities arise. Some wise men refer to 'the pure mind' as that state of utter purity that prevails in a liberated sage in whom the mind is dead. Such a mind of the liberated sage is, therefore, full of noble qualities like friendliness, etc. The existence (satta) of such natural goodness in a liberated sage is known as satva, purity, etc. Hence, this is also called 'death of the mind where form remains'.

The death of the mind where even the form vanishes pertains to the disembodied sage. In the case of such a mind, no trace is left. It is impossible to describe it in a positive way. In it

there are neither qualities nor their absence, neither virtues nor their absence, neither light nor darkness, no conditioning and no notions at all, neither existence nor non-existence. It is a state of supreme quiescence and equilibrium. They who have risen beyond the mind and the intelligence reach that supreme state of peace.

You should contemplate this truth again and again, and reflect upon it from beginning to end. You should march along this path now. Though engaged in diverse activities, you will not be bound if your intelligence is saturated with this truth; otherwise, you will fall, even as an elephant falls from the cliff. Again, if you conceptualise this teaching for your intellectual entertainment and do not let it act in your life, you will stumble and fall like a blind man.

By resorting to dispassion (the unconditioned mind) and a clear understanding of the truth, this ocean of samsara (bondage to life and death) can be crossed. The one infinite absolute existence or cosmic consciousness alone is. Knowing this, be free of the ego-sense and rejoice in the self. There is no mind, no ignorance, no individual soul: these are all concepts that arose in the Creator. As long as one considers the body as the

'I' and as long as the self is related to what is seen, as long as there is hope in objects with the feeling 'this is mine', so long will there be delusion concerning mind, etc.

When incorrect perception has come to an end and when the sun of self-knowledge arises in the heart, know that the mind is reduced to naught. It is not seen again, even as burnt dry leaves are not seen. The state of mind of the liberated ones who are still living and who see both the supreme truth and the relative appearance, is known as satva (transparency). It is improper to call it the mind: it is really satva. These knowers of truth are mindless and are in a state of perfect equilibrium: they live their life here playfully. They behold the inner light all the time, even though they seem to be engaged in diverse actions. Concepts of duality, unity or such others do not arise in them, for there are no tendencies in their heart. The very seed of ignorance is burnt in the state of satva and it does not again give rise to delusion.

You have reached that state of satva and your mind has been burnt in the fire of wisdom. What is that wisdom? It is that the infinite Brahman is indeed the infinite Brahman, the world-

appearance is but an appearance whose reality is Brahman. The appearance (for instance, your body as 'I') is insentient, is unreal; its reality is the reality of its substratum which is consciousness. Why then do you grieve? However, if you feel that all this is consciousness, there need not arise in you the notions of diversity. Recollect your essential nature as the infinite consciousness. Abandon the notions of diversity. You are what you are: nay, not even that as a concept, but beyond it you are the self-luminous being. Salutations to you, O cosmic being that is infinite consciousness.

That which is known as 'I' is in truth the magnificent and infinite ocean of consciousness in which numerous universes appear and disappear like ripples and waves. Remain in a state of total equanimity. You are like infinite space. Fire is inseparable from heat, fragrance from lotus, blackness from collyrium, whiteness from snow, sweetness from sugarcane and light from a luminary. Even so, experiencing is inseparable from consciousness. Even as waves are inseparable from the ocean, the universes are inseparable from consciousness.

Experiencing is non-different from

consciousness, the ego-sense is non-different from experiencing, the jiva is non-different from ego-sense and the mind is non-different from the jiva (non-different or inseparable). The senses are non-different from the mind, the body is non-different from the senses, the world is non-different from the body and there is nothing but this world. This catalogue of dependent categories has existed for a very long time; yet this has neither been set in motion by anyone, nor can we say whether it has existed for a very long or a very short time. The truth is that all this is naught else but the self-experiencing of the infinite.

There is an emptiness in the empty, Brahman pervades Brahman, the truth shines in the truth and fullness fills fullness. The wise man, though functioning in this world, does nothing, for he seeks nothing. Even so, remain pure at heart like space, but outwardly engage yourself in appropriate action; in situations which could provoke exultation or depression, remain unaffected by them like a log of wood. He who is friendly even to one who is about to murder him, is a seer of truth. Adoration of one who has not thus risen above likes and dislikes (raga and

dvesha) is futile effort. Only he who is free from egoistic or volitional activity and who is utterly non-attached to anything here, is liberated: even if he should destroy the world, he does nothing.

He in whom all concepts and habitual tendencies have ceased has overcome all mental conditioning and bondage. He is like a lamp which is not fed with oil.

Ignorance of the self is the source of all troubles and calamities. Is there a single trouble that does not spring from ignorance of the self? This entire creation is pervaded by ignorance which sustains it. One who is ignorant is visited again and again by terrible sorrow and rarely by pleasure.

Only in the heart of the wicked man grows the dreadful tree of infatuation. In the forest of his vicious heart rages the fire of hate. His mind is flooded with jealousy, giving rise to the growth of the weeds of destructive criticism of others; the only lotus his heart knows is envy, which is sought by the bees of endless worry. Death is meant only for such vicious fools. Birth and childhood lead to youth, youth leads to old age, and old age ends in death — and all these are repeatedly experienced by the ignorant.

The distinction between the ripples and the water is unreal and verbal. Even so, the distinction between ignorance and knowledge is unreal and verbal. There is neither ignorance here nor even knowledge! When you cease to see knowledge and ignorance as two distinct entities, what exists alone exists. The reflection of vidya in itself is considered avidya. When these two notions are abandoned, what remains is the truth: it may be something or it may be nothing! It is omnipotent, it is more empty than space and yet it is not empty because it is full of consciousness. Like the space within a pot, it is indestructible and everywhere. It is the reality in all things. Just as a magnet makes iron filings move by its very presence, it causes cosmic motion without intending to do so. Hence, it is said that it does nothing at all.

That which has a beginning has an end. When all things that have a beginning are ruled out, what remains is the truth which is the cessation of avidya or ignorance. You may regard it as something or as no-thing: that is to be sought which IS when ignorance has been dispelled. The sweetness one tastes is not experienced by another: listening to someone's

description of the cessation of avidya does not give rise to your enlightenment. Each one has to realise it. In short, avidya is the belief that 'There exists a reality which is not Brahman or cosmic consciousness'; when there is the certain knowledge that 'This is indeed Brahman', avidya ceases.

This ignorance, known as avidya or ajnana, has become dense by having been expressed and experienced by the senses in thousands of incarnations, within and outside this body. But, self-knowledge is not within the reach of the senses. It arises when the senses and the mind, which is the sixth sense, cease.

Live in this world firmly established in self-knowledge, even as king Janaka lives having known what there is to be known. In his case the truth is realised all the time whether he is active or not, whether he is awake or not. Lord Vishnu incarnates in this world and takes on embodiment fully established in this self-knowledge. Even so, lord Shiva remains established in self-knowledge, and lord Brahma too is established in self-knowledge. Be established in self-knowledge as they are.

Whatever there is and whatever appears to be

the world-jugglery, is but the pure Brahman or the absolute consciousness and naught else. Consciousness is Brahman, the world is Brahman, all the elements are Brahman. I am Brahman, my enemy is Brahman, my friends and relatives are Brahman, Brahman is the three periods of time, for all these are rooted in Brahman. Even as the ocean appears to be expanded on account of the waves, Brahman seems to be expanded on account of the infinite variety of substances. Brahman apprehends Brahman, Brahman experiences or enjoys Brahman, Brahman is made manifest in Brahman by the power of Brahman himself. Brahman is the form of my enemy who displeases me who am Brahman: when such is the case, who does what to another?

The modes of the mind like attraction and repulsion and likes and dislikes have been conjured up in imagination. They have been destroyed by the absence of thoughts. How then can they be magnified? When Brahman alone moves in all which is Brahman, and Brahman alone unfolds as Brahman in all, what is joy and what is sorrow? Brahman is satisfied with Brahman, Brahman is established in Brahman.

There is neither 'I', nor another!

When the one Brahman alone pervades all, there is neither death nor is there a living person. The ripples play on the surface of the ocean, they are neither born nor do they die! Even so do the elements in this creation. 'This is' and 'This is not' — such deluded notions arise in the self. These notions are not really caused nor do they have a motivation, even as a crystal reflects different coloured objects without a motivation.

The self remains itself even when the energies of the world throw up endless diversities on the surface of the ocean of consciousness. There are no independent entities in this world known as 'body', etc. What is seen as the body and what are seen as notions, the objects of perception, the perishable and the imperishable, the thoughts and feelings and their meaning — all these are Brahman in Brahman the infinite consciousness. There is duality only in the eyes of the deluded and ignorant. The mind, the intellect, the ego-sense, the cosmic root-elements, the senses and all such diverse phenomena are Brahman only; pleasure and pain are illusions (they are words without substance). Even as a single sound produced amongst hills

echoes and re-echoes into diversity, the one cosmic consciousness experiences multiplicity within itself, with the notions 'This is I' and 'This is mine' etc. The one cosmic consciousness sees diversity within itself even as a dreamer dreams of diverse objects within himself.

When gold is not recognised as such it gets mixed up with the earth: when Brahman is not thus recognised, the impurity of ignorance arises. The knower of Brahman declares that such a great one is himself the Lord and Brahman; in the case of the ignorant the non-recognition of the truth is known as ignorance. (Or, it is the opinion of the knowers of Brahman that the very same Lord or supreme being is regarded as ignorance in the ignorant.) When gold is recognised as such it 'becomes' gold instantly; when Brahman is recognised as such it 'becomes' Brahman instantly.

Being omnipotent, Brahman becomes whatever it considers itself to be without any motivation for doing so. The knowers of Brahman declare that Brahman is the Lord, the great being which is devoid of action, the doer and the instrument, devoid of causal motivation and of transformation or change.

When this truth is not realised it arises as ignorance in the ignorant, but when it is realised, the ignorance is dispelled. When a relative is not recognised as such, he is known as a stranger; when the relative is recognised, the notion of stranger is instantly dispelled.

When one knows that duality is illusory appearance, there is realisation of Brahman the absolute. When one knows 'This is not I', the unreality of the ego-sense is realised. From this arises true dispassion. 'I am verily Brahman' — when this truth is realised the awareness of the truth arises in one, and all things are then merged in that awareness. When such notions as 'I' and 'you' are dispelled, the realisation of the truth arises and one realises that all this, whatever there is, is indeed Brahman.

What is the truth? 'I have nothing to do with sorrow, with actions, with delusion or desire. I am at peace, free from sorrow. I am Brahman' — such is the truth. 'I am free from all defects, I am the all, I do not seek anything nor do I abandon anything, I am Brahman' — such is the truth. 'I am blood, I am flesh, I am bone, I am body, I am consciousness, I am the mind also, I am Brahman' — such is the truth. 'I am the

firmament, I am space. I am the sun and the entire space. I am all things here, I am Brahman' — such is the truth. 'I am a blade of grass, I am the earth, I am a tree-stump, I am the forest, I am the mountain and the oceans, I am the non-dual Brahman' — such is the truth. 'I am the consciousness in which all things are strung and through whose power all beings engage themselves in all their activities; I am the essence of all things' — such is the truth.

This is certain: all things exist in Brahman, all things flow from it, all things are Brahman; it is omnipresent, it is the one self, it is the truth.

The truth which is omnipresent and which is pure consciousness devoid of objectivity, is referred to variously as consciousness, self, Brahman, existence, truth, order and also as pure knowledge. It is pure and in its light all beings know their own self. I am the Brahman which is pure consciousness after its own appearance as the mind, the intellect, the senses and all other such notions have been negated. I am imperishable consciousness or Brahman in whose light alone all the elements and the entire universe shine. I am the consciousness of Brahman, sparks from whom arise continually

radiating reflected consciousness throughout the universe. Even when seen by a pure mind it is expressed in silence. Though it appears to be in contact with the ceaseless experiences of the ego-sense of countless beings who thus derive the delight that is of Brahman, yet it is beyond the reach of these and untouched by them. For, though it is truly the ultimate source of all happiness and delight, it is of the nature of deep sleep (devoid of diversity), peaceful and pure. In subject-object relationship and the consequent experience of pleasure the bliss of Brahman is infinitesimally experienced.

I am the eternal Brahman free from the wrong notions of pleasure and pain etc., and therefore pure; I am the consciousness in which there is true and pure experiencing. I am that pure consciousness in which the pure intelligence functions without thought interference. I am Brahman which is the intelligent energy that functions in all the elements (earth, water, fire, etc.). I am the pure consciousness which manifests as the characteristic taste etc. of the different fruits.

I am the changeless Brahman which is realised when both, elation at having gained what

one desires and depression at not having gained it, are transcended. When the sun shines and the objects of the world are seen in that light, I am the pure consciousness that is in the middle between these two, and which is the very self of the light and of the illumined object. I am that pure consciousness or Brahman which exists unbroken in the waking, dream and deep sleep states, and which is therefore the fourth or the transcendental truth.

Even as the taste of the juice of sugarcane cultivated in a hundred different fields is uniform and same, even so the consciousness indwelling all beings is the same — that consciousness I am. I am that conscious energy (cit-shakti) which is larger than the universe and yet subtler than the minutest atomic particle and therefore invisible. I am the consciousness that exists everywhere like butter in milk, and whose very nature is experiencing.

Even as ornaments made of gold are only gold, I am the pure consciousness in the body. I am the self that pervades all things within and without. I am that consciousness which reflects all experiences without itself undergoing any change, and which is untouched by impurity.

I salute that consciousness which is the bestower of the fruits of all thoughts, the light that shines in all luminaries, the supreme gain; that consciousness pervades all the limbs, ever awake and alert, vibrates constantly in all substances, and is ever homogeneous and undisturbed as if it were in deep sleep though wide awake. That consciousness is the reality that bestows the individual characteristic on each and every substance in the universe, and though within all and so nearest to all, is far on account of its inaccessability to the mind and the senses. Continuous and homogeneous in waking, dreaming, deep sleep and in the fourth (transcendental) state of consciousness, it shines when all thoughts have ceased, when all excitements have ceased and when all hate has ceased. That consciousness is devoid of desire and ego-sense and cannot be divided into parts.

I have attained that consciousness which is the indweller of all; and yet though all, is beyond diversity. It is the cosmic net in which the infinite number of beings are caught like birds; in it all these worlds manifest, though in fact nothing has ever happened. That consciousness is of the nature of being and non-being and the

resting place of all that is good and divine. It plays the roles of all beings and it is the source of all affection and peace, though it is forever united and liberated. It is the life of all living beings, the uncreated nectar that cannot be stolen by anyone, the ever existent reality. That consciousness which is reflected in sense-experiences is yet devoid of them and cannot be experienced by them. In it all beings rejoice, though it itself is pure bliss beyond all joy — like the space but beyond space, glorious yet devoid of all expansions and glory. Though seemingly it does all, it does nothing.

All this is 'I' and all this is 'mine'. But I am not and I am not 'other than l'. I have realised this. Let this world be an illusion or substantial, I am free from the fever of distress.

Established in this realisation of the truth, the great sages lived forever in peace and equanimity. They were free from psychological predisposition and hence they did not seek nor reject either life or death. They remained unshaken in their direct experience like another Meru-mountain. Yet, they roamed the forests, islands and cities, they travelled to the heavens as if they were angels or gods, they conquered

their enemies and they ruled as emperors and they engaged themselves in diverse activities in accordance with scriptural injunctions, as they realised that such was appropriate conduct. They enjoyed the pleasures of life: they visited pleasure gardens and were entertained by celestial damsels. They duly fulfilled the duties of the household life, they even engaged themselves in great wars and they retained their equanimity even in those disastrous situations where others would have lost their peace and balanced state of mind.

Their mind had fully entered the state of satva or divinity and was therefore utterly free from delusion, from egoistic notion ('I do this') and from the desire for achievement — though they did not reject such achievement or the rewards for their actions. They did not indulge in vain exultation when they defeated their enemies, nor did they give way to despair and grief when they were defeated. They were engaged in natural activities, allowing all actions to proceed from them non-volitionally.

Follow their example. Let your personality (ego-sense) be egoless and let appropriate actions spontaneously proceed from you. For the infinite

indivisible consciousness alone is the truth; and it is that which has put on this appearance of diversity which is neither real nor unreal. Hence live completely unattached to anything here.

My conviction is that the path of enquiry is easy for all, because self-knowledge is the ever-present truth.

'This is wealth', 'This is body' and 'This is a nation' — all these are notions. Know this to be a long dream, or a long-standing hallucination, or daydreaming, or wishful thinking. When, by the grace of God or the self you attain awakening, you will then see all this clearly. I remarked that I was born of the mind of the Creator: even so the world arises in the mind as a notion. In fact, even the Creator is but a notion in the cosmic mind; the world-appearance, too, is a notion in the mind.

If a man resolutely seeks the source of the notions, he realises consciousness; otherwise he experiences the illusory world-appearance again and again. For by continually entertaining notions such as 'This is it', 'This is mine' and 'This is my world', they assume the appearance of substantiality. The permanency of the world is also an illusion: in the dream-state what is really

a brief moment is experienced by the dreamer as a life-time. In a mirage only the illusory 'water' is seen and not the substratum: even so, in a state of ignorance one sees only the illusory world-appearance but not the substratum. However, when one has shed that ignorance, the illusory appearance vanishes. Even the man who is normally subject to fear is not afraid of an imaginary tiger; the wise man who knows that this world is naught but a notion or imagination is unafraid of anything. When one knows that the world is nothing but the appearance of one's self, of whom need one be afraid? When one's vision is purified by enquiry, one's deluded understanding concerning the world vanishes.

What is true is always true (what exists always exists) and what is unreal is ever unreal; where is the cause for sorrow?

Hence, one should not pin one's faith, hope and aspiration on that which is unreal; for such hope is bondage. Live in this world without entertaining any hope. What has to be done has to be done and what is inappropriate should be given up. Live happily and playfully in this world without considerations of desirable and undesirable. The infinite consciousness alone

exists everywhere at all times. What appears to be is but an appearance. When the appearance is realised as appearance, that which is, is realised. Either realise that 'I am not and these experiences are not mine' or know that 'I am everything': you will be free from the lure of world-appearance. Both these attitudes are good. You will be freed from attraction and aversion (raga-dvesha).

Whatever there is in the world, in the firmament and in heaven is attained by one who has destroyed the twin forces of attraction and aversion. Whatever the ignorant man does, prompted by these forces, leads him to instant sorrow.

For your spiritual awakening I declare again and again that this world-appearance is like a long dream. Wake up, wake up. Behold the self which shines like a sun.

You are thoroughly awakened and you have gained self-knowledge. Remain forever in this exalted state; do not get involved in this world-appearance.

The inert body does not entertain any desire (to motivate its actions) and the self (which is the infinite consciousness) has no such desire either; hence there is in truth no doer of action but only

the witnessing intelligence. Once the deluded notion that this false body is a reality has arisen, then like a ghost imagined by a little boy, there arises the goblin of ego-sense or the mind.

Whatever a man does with the body is really done by the ego-sense with the help of the reins known as inhalation and exhalation. The self is indirectly regarded as the cause of all this, even as space is indirectly responsible for the growth of plants inasmuch as it (the space) does not prevent the plant from extending into space. Even as a lamp is considered responsible for the vision of an object, the self is regarded as responsible for the actions of the body and mind, which function in the light of the self.

You are the self, not the mind. What have you to do with the mind? Abandon this delusion. The goblin-mind residing in the body has nothing to do with the self, yet it quietly assumes 'I am the self'. This is the cause of birth and death. This assumption robs you of courage. Give up this ghost, and remain firm.

Do you know who 'god' is? God is not Vishnu, or Shiva or Brahma; not the wind, the sun or the moon; not the brahmana or the king; nor I nor you; not Lakshmi nor the mind

(intellect). God is without form and undivided (not in the objects); that splendour which is not made and which has neither beginning nor end is known as god or Lord Shiva which is pure consciousness. That alone is fit to he worshipped; and that alone is all.

Indeed only the infinite consciousness (cidakasha) which alone exists even after the cosmic dissolution, exists even now, utterly devoid of objectivity. All these mountains, the whole world, the firmament, the self, the jiva or the individuality and all the elements of which this world is constituted — all these are naught but pure consciousness. Before the so-called creation when only this pure consciousness existed, where were all these (heaven etc.)? Even as the objects seem to exist and function in the inner world of consciousness in a dream, objects seem to exist and function in the outer world of consciousness during the wakeful state. Nothing really happens in both these states. Even as consciousness alone is the reality in the dream state, consciousness alone is the substance in the wakeful state too. That is the Lord, that is the supreme truth, that you are, that am I and that is all.

The worship of that Lord is true worship and by that worship one attains everything. He is undivided and indivisible, non-dual and neither fashioned nor created by activity; he is not attained by external efforts. His adoration is the fountain source of joy.

The external worship of a form is prescribed only for those whose intelligence has not been awakened, and who are immature like little boys. When one does not have self-control, etc. he uses flowers in worship; such worship is futile, even as adoring the self in an external form is futile.

I shall now describe to you the mode of worship appropriate to enlightened people like you. The Lord fit to be worshipped is indeed the one who upholds the entire creation, who is beyond thought and description, who is beyond the concepts of even the 'all' and the 'collective totality'. He alone is referred to as 'God' who is undivided and indivisible by space and time, whose light illumines all the objects, who is pure and absolute consciousness. He is that intelligence which is beyond all its parts, which is hidden in all that is, which is the being in all that is and which robs all that is of their being (i.e. which veils the truth). This Brahman is in

the middle of being and non-being. It is God, and the truth that is indicated as 'OM'. It exists everywhere, like the essence in a plant. That pure consciousness which is in you, in me and in all the gods and goddesses, alone is God. Holy one, even the other gods endowed with form are indeed nothing but that pure consciousness. The entire universe is pure consciousness. That is God, that 'all' I am; everything is attained from and through him.

It is by this infinite consciousness that all this is thought of, expressed and done. It is the infinite consciousness alone which shines as the sun. It is the infinite consciousness which appears as the bodies, which are in fact inert and which come into contact with one another and derive various experiences. This consciousness is like the typhoon which is unseen in itself but in which sand-particles and dust rise and dance as if by themselves. This consciousness casts a shadow in itself, as it were, and that is regarded as tamas or inertia.

In this body, thoughts and notions generate action in the light of this very consciousness. Surely, but for this consciousness even an object which is immediately in front of oneself cannot

be experienced. The body cannot function or exist but for this consciousness. It grows, it falls, it eats. This consciousness creates and maintains all the movable and the immovable beings in the universe. The infinite consciousness alone exists, naught else exists. Consciousness alone has arisen in consciousness.

Even as there is no oil in a rock, the diversity of sight, seer and seen, or of doer, act and action, or of knower, knowledge and known, does not exist in pure consciousness. Similarly, the distinction between 'I' and 'you', between the one and the many, is verbal. On enquiry, all these disappear and only the unmodified pure consciousness remains. Consciousness does not undergo any modification nor does it become impure. This infinite consciousness, which is unmodified and non-dual, can be realised by one in the self-luminous inner light. It is pure and eternal, it is ever-present and devoid of mind.

Consciousness alone is the reality in all forms and all experiences. Action springs from thought, thought is the function of the mind, mind is conditioned consciousness, but consciousness is unconditioned! Jiva is the vehicle of consciousness, ego-sense is the

vehicle of jiva, intelligence of ego-sense, mind of intelligence, prana of the mind, the senses of prana, the body of the senses, and motion is the vehicle of the body. Such motion is karma (action). Because prana is the vehicle for the mind, when the prana takes it the mind goes. But when the mind is merged in the spiritual heart, prana does not move, and the mind attains a quiescent state.

Since the omnipresent infinite consciousness alone is present at all times, diversity is absurd and impossible. Belief in the existence of a goblin creates it. Belief in the diversity establishes it. When the non-dual being is known, the duality vanishes instantly. It is all, it is supreme blessedness and peace, it is beyond expression. It is purest OM. It is transcendent. It is supreme.

In a manner of speaking, the supreme being (the infinite consciousness) is the father of Brahma the creator, Vishnu the preserver, Shiva the redeemer and others. That infinite consciousness alone is fit to be adored and worshipped. However, there is no use inviting it for the worship; no mantra is of any use in its worship for it is immediate (closest, one's own

self) and hence does not need to be invited. It is the omnipresent self of all. The realisation of this infinite consciousness (which is totally effortless) is alone the best form of worship.

This infinite consciousness can be compared to the ultimate subatomic particle which yet hides within its heart the greatest of mountains. It encompasses the span of countless epochs, but does not let go of a moment of time. It is subtler than the tip of a single strand of hair, yet it pervades the entire universe. No one has seen its limits! It does nothing, yet it has fashioned the universe. Sustaining the entire universe, it does nothing at all. All substances are non-different from it, yet it is not a substance; though it is non-substantial it pervades all substances.

This entire creation is like a stage on which all these potencies of consciousness dance to the tune of time. The foremost among these is known as 'order' (the natural order of things and sequences). It is also known as action, desire or will-to-do, time and so on. It is this potency that ordains that each thing should have a certain characteristic — from the blade of grass to the creator Brahma. This natural order is free from excitement but not purified of its limitation: that

(natural order) is what dances a dance-drama known as the world-appearance. It portrays various moods (compassion, anger and so on), it produces and removes various seasons and epochs, it is accompanied by the celestial music and the roaring of the oceans, its stage is illumined by the sun and the moon and the stars, its actors and actresses are the living beings in all the worlds — such is the dance of the natural order. The Lord who is the infinite consciousness is the silent but alert witness of this cosmic dance. He is non-different from the dancer (the cosmic natural order) and the dance (the happenings). Such is the Lord who is fit to be worshipped constantly by holy ones. It is he indeed who is worshipped by wise men in various ways and in various forms such as Shiva, Vishnu, etc.

Now listen to the ways in which the Lord is to be worshipped. First of all, one should abandon the body-idea (the notion that 'I am this body'). Meditation alone is true worship. Hence one should constantly worship the Lord of the three worlds by means of meditation. How should one contemplate him? He is pure intelligence, he is as radiant as a hundred

thousand suns risen together, he is the light that illumines all lights, he is the inner light. The limitless space is his throat, the firmament is his feet, the directions are his arms, the worlds are the weapons he bears in his hands, the entire universe is hidden in his heart, the gods are hairs on his body, the cosmic potencies are the energies in his body, time is his gatekeeper, and he has thousands of heads, eyes, ears and arms. He touches all, he tastes all, he hears all, he thinks through all, though he is beyond thinking. He does everything at all times, he bestows whatever one thinks of or desires, he dwells in all, he is the all, he alone is to be sought by all. Thus should one contemplate him.

This Lord is to be worshipped by one's own consciousness, not by material substances — by waving of lamps, lighting incense, offering flowers or even food or sandalpaste. He is attained without the least effort; he is worshipped by self-realisation alone. This is the supreme meditation, this is the supreme worship: the continuous and unbroken awareness of the indwelling presence, inner light or consciousness. While doing whatever one is doing — seeing, hearing, touching, smelling,

eating, moving, sleeping, breathing or talking — one should realise one's essential nature as pure consciousness. Thus does one attain liberation.

Meditation is the offering, meditation is the water offered to the deity to wash his hands and feet, self-knowledge gained through meditation is the flower — indeed all these are directed towards meditation. The self is not realised by any means other than meditation.

I shall now declare to you the internal worship of the self which is the greatest among all purifiers and which destroys all darkness completely. This is of the nature of perpetual meditation — whether one is walking or standing, whether one is awake or asleep, in and through all of one's actions one should contemplate this supreme Lord who is seated in the heart and who brings about, as it were, all the modifications within oneself. One should worship the 'bodha-lingam' (the manifest consciousness or self-awareness) which sleeps and wakes up, goes about or stands, touches what is to be touched, abandons what should be abandoned, enjoys and abandons pleasures, engages in varied external activities, lends value to all actions and remains at peace in the vital

organs in the body (deha-lingam in the text may also refer to the three 'lingam' associated with the psychic centres). This inner intelligence should be worshipped with whatever comes to one unsought. Remaining firmly seated in the stream of life and its experiences after having bathed in self-knowledge, one should worship this inner intelligence with the materials of self-realisation.

One should contemplate the Lord in the following manner: he is the light illumined by the solar force as well as the lunar force, his is the intelligence that eternally lies hidden in all material substances, he is the extrovert awareness that flows through the bodily avenues onto the external world, he is the prana that moves in one's face (nose), he transforms contacts of the senses into meaningful experiences he rides the chariot composed of prana and apana, he dwells in secret in the cave of one's heart. He is the knower of the knowable and the doer of all actions, the experiencer of all experiences, the thinker of all thoughts. It is he who knows all parts or limbs thoroughly, who is recognised by being and non-being and who illumines all experiences.

He is without parts but he is the all, he dwells

in the body but he is omnipresent, he enjoys and does not enjoy, he is the intelligence in every limb. He is the thinking faculty in the mind. He rises in the middle of prana and apana. He dwells in the heart, in the throat, in the middle of the palate, the middle of the eyebrows and at the tip of the nose. He is the reality in all the thirty-six elements (or metaphysical categories), he transcends the internal states, he is the one who produces the internal sounds, and he brings into being the bird known as mind. He is the reality in what is described as imagination and non-imagination. He dwells in all beings as oil dwells in the seed. He dwells in the heart-lotus and again he dwells throughout the body. He shines as pure consciousness. He is immediately seen everywhere, for he is the pure experiencing in all experiences and apparently polarises himself when apprehending the objects of such experiences.

He who contemplates in this manner is equanimity itself, his behaviour is equanimous, guided by equal vision. He has reached the state of natural goodness and inner purity and he is beautiful in every aspect of his being. He worships the Lord who is the intelligence that

pervades his entire body.

This worship is performed day and night perpetually, with the objects that are effortlessly obtained, and are offered to the Lord with a mind firmly established in equanimity and in the right spirit (for the Lord is consciousness and cares only for the right spirit). The Lord should be worshipped with everything that is obtained without effort. One should never make the least effort to attain that which one does not possess. The Lord should be worshipped by means of all the enjoyments that the body enjoys, through eating, drinking, being with one's consort and such other pleasures. The Lord should be worshipped with the illnesses one experiences and with every sort of unhappiness or suffering one experiences. The Lord should be worshipped with all of one's activities, including life and death and all of one's dreams. The Lord should be worshipped with one's poverty and prosperity. The Lord should be worshipped even with fights and quarrels as well as with sports and other pastimes, and even with the manifestations of the emotions of attraction and aversion. The Lord should be adored with the noble qualities of a pious heart: friendship, compassion, joy and

indifference.

The Lord should be worshipped with all kinds of pleasures that are granted to one unsought, whether those pleasures are sanctioned by the scriptures, etc., or forbidden by them. The Lord should be worshipped with those that are regarded as desirable and others that are regarded as undesirable, with those that are considered appropriate and others that are considered inappropriate. For this worship one should abandon what is lost and one should accept and receive what has been obtained without effort.

One should engage oneself in this worship at all times, established in supreme equanimity in regard to all the percepts whether they be pleasant or unpleasant. One should regard everything as good and auspicious (or one should regard everything as a mixture of good and evil). Realising that everything is the one self, one should worship the self in this spirit. One should look with equal vision upon that which is pleasant and beautiful through and through and that which is unendurably unpleasant. Thus should one worship the self.

One should abandon the divisive notions of 'This I am' and 'This I am not' and realise that

'All this is indeed Brahman', the one indivisible and infinite consciousness. In that spirit one should worship the self. At all times, in all forms and their modifications, one should worship the self in and through all that one obtains. One should worship the self after having abandoned the distinction between the desirable and the undesirable, or even while relying on such a distinction (but using them as the materials for the worship).

Without craving and without rejecting, that which is effortlessly and naturally obtained may be enjoyed. One should not get excited or depressed when faced with insignificant and significant objects, just as neither sky nor space is affected by the diverse objects that exist and grow in it. One should worship the self, without psychological perversion, with every object that is obtained purely on account of the coincidence of the time, place and activity — whether they are popularly known as good or as not-good.

That alone is regarded as worship which is performed when one is in a state of equanimity like that of space, when the mind has become utterly quiescent without the least movement of thought, when there is effortless absence of

perversity. Established in this state of equanimity, the wise man should experience infinite expansion within himself while carrying out his natural actions externally without craving or rejection. Such is the nature of the worshipper of this intelligence. In his case delusion, ignorance and ego-sense do not arise, even in dream. Remain in this state, experiencing everything as a child does. Worship the Lord of this body (the intelligence that pervades it) with all that is brought to you by time, circumstance and environment, and rest in supreme peace, devoid of desire.

Whatever you do and whenever you do it (or refrain from doing it) — all that is worship of the Lord who is pure consciousness. By regarding all that as the worship of the self who is the Lord; he is delighted.

Likes and dislikes, attraction and aversion are not found in the self independent of its essential nature; they are mere words. Even the concepts indicated by words like 'sovereignty', 'poverty', 'pleasure', 'pain', 'one's own' and 'others', are in fact worship of the self, for the conceiving intelligence is the self. Knowledge of the cosmic being alone is the proper worship of the cosmic

being.

Oh, what a mysterious wonder it is that the self, which is pure consciousness or intelligence, somehow seems to forget its own nature and comes to regard itself as the jiva (the individual). In fact, in that cosmic being, which is the reality in everything, there is not even the division into worshipper, worship and the worshipped. It is impossible to describe that cosmic being which supports the entire universe without division; it is impossible to teach another concerning it. And, we do not consider them worthy of being taught by us, who consider that god is limited by time and space. Hence, abandoning all such limited concepts, abandoning even the division between the worshipper and the worshipped (Lord), worship the self by the self. Be at peace, pure, free from cravings. Consider that all your experiences and expressions are the worship of the self.

In reply to the question: “If it is beyond the mind, how is it realised?”, the LORD replied: In the case of the seeker who is eager to attain freedom from ignorance and who is therefore equipped with what is termed 'satvika avidya' (subtle ignorance), this satvika avidya, with the

help of what are known as scriptures, removes the ignorance just as a washerman removes dirt with the help of another form of dirt (soap). By this catalytic action the ignorance is removed, the self realises the self, and the self sees the self on account of its own self-luminous nature.

When a child is playing with charcoal, his hands become black. If he washes his hands but immediately plays again with charcoal, his hands become black again. However, if he does not handle charcoal again after washing, his hands can remain clean. Even so, if one enquires into the nature of the self and at the same time refrains from those actions which promote avidya or ignorance, the darkness of ignorance vanishes. However, it is only the self that becomes aware of the self.

Do not look upon this diversity as the self. Do not entertain the feeling that self-knowledge is the result of the teaching of a preceptor. The guru or the preceptor is endowed with the mind and the senses: the self or Brahman is beyond the mind and the senses. That which is attained only after the other ceases, is not attained with its help while it still exists. However, though the instructions of a preceptor and all the rest of it

are not really the means for the attainment of self-knowledge, they have come to be regarded as the means for it.

The self is not revealed either by the scriptures or by the instructions of a preceptor, and the self is not revealed without the instructions of a preceptor and without the help of the scripture. It is revealed only when all these come together. It is only when the scriptural knowledge, instructions of a preceptor and true discipleship come together that self-knowledge is attained.

That which IS after all the senses have ceased to function and all notions of pleasure and pain have vanished, is the self or Shiva, which is also indicated by expressions like 'that', 'truth' or 'reality'. However, that which IS when all these cease to be, exists even when all these are present, like the limitless space. Out of their compassion for the ignorant deluded ones, in an effort to awaken them spiritually and to awaken in them a thirst for liberation, the redeemers of the universe (known as Brahma, Indra, Rudra and others) have composed scriptures like the veda and purana (the legends). In these scriptures they have used words like 'consciousness',

'Brahman', 'Shiva', 'self', 'Lord', 'supreme self', etc. These words may imply a diversity, but in truth there is no such diversity.

The truth indicated by words like 'Brahman', etc., is indeed pure consciousness. In relation to it even the limitless space is as gross and substantial as a great mountain. That pure consciousness appears to be the knowable object and gives rise to the concept of intelligence or consciousness, though being the innermost self, it is not an object of knowledge. On account of a momentary conceptualisation, this pure consciousness gives rise to the ego-sense (‘I know').

Thus were all these substances created; but nothing was created in fact. All these are but apparent modifications in the one infinite consciousness. Even as dream-objects are within oneself, all these are non-different from the infinite consciousness. Even as when one dreams those objects they seem to become the objects of one's perception, all these, too, appear to be objective realities.

When the truth concerning them is realised, all these shine as the Lord. However, even that is untrue, for all these have never become material

substances or objects. On account of one's own notions of their being substances which one experiences, they appear to have a substantiality. Thus conjuring up a substantiality, the consciousness sees the substantiality.

Conditioned by such notions it seems to suffer. Conditioning is sorrow. But conditioning is based on thoughts and notions (or sensual and psychological experiences). However, the truth is beyond such experiences and the world is an appearance, like a mirage! In that case, what is psychological conditioning, who conditions what and who is conditioned by such conditioning? Who drinks the water of the mirage? Thus, when all these are rejected the reality alone remains in which there is no conditioning, naught conditioned. It may be styled the being or the non-being, but it alone is. Mental conditioning is illusory non-being, like a ghost; when it is laid, the illusion of creation also vanishes. He who takes this ego-sense and this mirage known as creation to be real is unfit to be instructed. Preceptors instruct only a man endowed with wisdom, not foolish men. The latter pin their faith and hope on the world-appearance, like the ignorant man who bestows his daughter in

marriage to the man seen only in his dream!

The mountain seen in a dream only appears to exist in time and space. It does not occupy any space nor does it take time to appear and disappear. Even so is the case with the world. In whatever manner the omnipotent deity comes into being, in exactly the same manner a worm also comes into being within the twinkling of an eye. The jiva thinks of itself as Creator, Preserver and so on, but all this is nothing more than thought-form. However, this thought-form conceives and perceives other thought-forms and experiences them.

The unreal jiva perceives the unreal world on account of the unreal influence of the unreality. In all this what can be considered as real and what as unreal? An imaginary object is imaginatively described by someone; and one understands in one's own imagination and imagines that he understands it. Just as liquidity is in liquids, motion in wind, emptiness in space, even so is omnipresence in the self.

From the time the Lord instructed me, I have been performing the worship of the infinite self. By the grace of such worship though I am constantly engaged in the various activities I am

free from sorrow. I perform the worship of the self, who is undivided though apparently divided, with the flowers of whatever comes to me naturally and whatever actions are natural to me.

To come into relationship (to possess and to be possessed) is common to all embodied beings; but the yogi is forever vigilant, and such vigilance is the worship of the self. Adopting this inner attitude and with a mind utterly devoid of any attachment, I roam in this dreadful forest of samsara (world-appearance). If you do so, you will not suffer.

When great sorrow (like the loss of wealth and relatives) befalls you, enquire into the nature of truth, in the manner described. You will not be affected by joy or sorrow. You now know how all these things arise and how they cease, and you also know the fate of the man who is deluded by them, who does not enquire into their real nature. They do not belong to you, you do not belong to them. Such is the unreal nature of the world. Do not grieve.

You are pure consciousness which is not affected by the illusory perception of the diversity of creation. If you see this, how will notions of the desirable and the undesirable arise

in you? Realising thus remain established in the turiya (transcendental) state of consciousness.

The delight derived from sensual experience is fleeting. A repetition of that experience does not afford a repetition of the same delight. Who but a fool will entertain desire for such a momentary joy? Moreover, an object gives you pleasure only when it is desired. So the pleasure belongs to the desire — hence give up desire.

If in the course of time you attain the experience of that (the self), do not store it in your mind as a memory or ego-sense to be revived as desire once again. For when you rest on the pinnacle of self-knowledge it is unwise to fall into the pit of ego-sense again. Let hopes cease and let notions vanish, let the mind reach the state of no-mind, while you live unattached. You are bound only when you are ignorant. You will not be bound if you have self-knowledge. Hence, strive by every means to remain vigilant in self-knowledge.

When you do not engage yourself in sense-experiences and also when you experience whatever comes to you unsought, you are in a state of equanimity and purity, free from latent tendencies or memories. In such a state, like the

sky, you will not be tainted even by a thousand distractions. When knower, known and knowledge merge in the one self, the pure experiencer does not once again generate a division within.

This world-illusion has arisen because of the movement of thought in the mind; when that ceases the illusion will cease, too, and the mind becomes no-mind. This can also be achieved by the restraint of prana. That is the supreme state. The bliss that is experienced in a state of no-mind, that bliss which is uncaused, is not found even in the highest heaven. In fact, that bliss is inexpressible and indescribable and should not even be called happiness! The mind of the knower of truth is no-mind: it is pure satva. After living with such no-mind for some time, there arises the state known as turiya-atita (the state beyond the transcendental, or the turiya state).

There is a great rock which is full of tenderness and affection, which is obvious and ever clearly perceived, which is soft, which is omnipresent and eternal. Within it countless lotuses blossom. Their petals sometimes touch one another, sometimes not; sometimes they are exposed and sometimes they are hidden from

view. Some face downwards, some face upwards and some have their roots intertwined. Some have no roots at all. All things exist within it, though they do not. This rock is indeed the cosmic consciousness; it is rock-like in its homogeneity. Yet within it all these diverse creatures of this universe appear to be. Just as one conceives or imagines different forms within the rock, this universe is also ignorantly imagined to exist in this consciousness. Even if a sculptor 'creates' different forms in the rock, it is still rock: even so in the case of this cosmic consciousness which is a homogeneous mass of consciousness. Even as the solid rock contains potentially diverse figures which can be carved out of it, the diverse names and forms of the creatures of this universe exist potentially in cosmic consciousness. Even as rock remains rock, carved or uncarved, consciousness remains consciousness whether the world appears or not. The world-appearance is but an empty expression; its substance is naught but consciousness.

In fact, even these manifestations and modifications are but Brahman, the cosmic consciousness — though not in the sense of

manifestation or modification. Even this distinction — modification in the sense of modification, or any other sense — is meaningless in Brahman. When such expressions are used in relation to Brahman, the meaning is quite different, like water in the mirage. Since the seed does not contain anything other than the seed, even the flowers and the fruits are of the same nature as the seed: the substance of the seed is the substance of subsequent effects, too. Even so, the homogeneous mass of cosmic consciousness does not give rise to anything other than what it is in essence. When this truth is realised, duality ceases. Consciousness never becomes un-consciousness. If there is modification that too is consciousness. Hence, whatever there may be, wherever and in whatever form — all this is Brahman. All these exist forever in their potential state in the mass of homogeneous consciousness.

Time, space and other factors in this so-called creation (which is in truth another aspect of the same consciousness) are none other than consciousness. When it is realised that all these are but thoughts and notions, and that the self is one and indivisible, how then are these regarded

as unreal? In the seed there is nothing but the seed — no diversity. At the same time there is the notion of potential diversity (of flowers, fruits) supposedly present in the seed. Even so, cosmic consciousness is one, devoid of diversity; yet the universe of diversity is said to exist only in notion.

The stone is single; the notion of numerous lotuses arises only in relation to that single stone. Even so the notion of diversity arises in consciousness without causing diversity. But just as water in mirage is and is not simultaneously, even so is diversity in relation to the infinite consciousness. All this is indeed Brahman, the infinite consciousness. Even as the notion of the existence of lotuses in the stone does not destroy the stone. Brahman is unaffected by world-appearance which exists as the very nature of Brahman in Brahman. There is no essential difference in truth between Brahman and the world: they are synonyms. When the reality is thus seen, Brahman alone is seen.

Even as all that is seen as water in the world is naught but hydrogen and oxygen gases, even so the world-appearance is but Brahman alone. The one consciousness appears as the mind, the

mountains, etc., even as the multi-coloured feathers and the wings of the peacock are present in the egg of the peacock. This power or faculty is potentially present in the infinite consciousness. Whatever is now seen as the diverse objects of the universe, if it is seen with the eye of wisdom (the eye that is wisdom), then only Brahman or the infinite consciousness will be seen. For that is non-dual though apparently diverse, just like the notion of diversity in the fluid in the peacock's egg. The notion of Brahman and the world is therefore both dual and non-dual. That which is the substratum for all these notions of unity and diversity — that is the supreme state.

The infinite consciousness pervades the entire universe, and the universe exists in the infinite consciousness. The relationship is one of diversity and non-diversity — just as the numerous parts of the peacock are in the one egg-substance. Where is the diversity in all this?

All these — the ego-sense and the space, etc. — have acquired the nature of real substances though they have not been created at all. Where nothing has arisen (been created) there everything is seen. Even so, the sages, gods and

the perfected ones remain in their transcendental consciousness, tasting the bliss of their own nature. They have abandoned the illusion of duality of the observer and the object, and the consequent movement of thought. Their gaze is fixed and unwinking.

Though these sages are active here they do not entertain the least notion of illusory existence. They are firmly rooted in the abandonment of the relationship between the knower and the known (subject and object). Their life-force is not agitated. It is as if they were painted pictures; their mind does not move, even as the mind of painted figures does not move, for they have abandoned the conceptualising tendency of the consciousness.

They engage themselves in appropriate activity by a little movement of thought in consciousness (even as the Lord does). However, such movement of thought and the experiencing of the contact of the observer with the object also produce great joy in them. Their consciousness is absolutely pure, purified of all images (concepts and notions).

Such a state of purity of the self, the true nature of the infinite consciousness, is not a

vision (an experience of the mind and the senses). It is incapable of being taught. It is not very easy nor is it far distant or impossible. It is attained by direct experience alone.

That alone exists, naught else: neither the body nor the senses and life-force, neither the mind nor the storehouse of memory or latent tendencies, neither the jiva nor even a movement in consciousness, neither consciousness nor the world. It is neither real nor unreal, nor something in between, neither void nor non-void, neither time nor space nor substantiality. Free from all these and free from a hundred veils in the heart, one should experience the self in all that is seen.

It is neither the beginning nor the end. Because it is ever present everywhere, it is taken for something else. Thousands are born and thousands die: but the self which is everywhere, inside and outside, is not affected. It remains in all these bodies, etc. as if it were just a little different from the infinite.

Though radiantly engaged in diverse activities, remain free from the sense of I-ness and mine-ness. For whatever is seen in this world is Brahman, free from characteristics and qualities; it is eternal, peaceful, pure and utterly

quiescent.

If Brahman does not undergo any modification at all, how does this world-appearance, which is and is not real, arise in it? True modification is a transformation of a substance into another; like the curdling of milk, in which case the curd cannot once again return to its milk-state. Such is not the case with Brahman, which was unmodified before the world-appearance and which regains its unmodified state after the world-disappearance. Both in the beginning and in the end it is unmodified homogeneous consciousness. The momentary and apparent modification in this is but a mild disturbance of consciousness, not a modification at all. In that Brahman there is neither a subject nor an object of consciousness. Whatever a thing is in the beginning and in the end, that alone it is. If it appears to be something else in the middle, that appearance is regarded as unreal. Hence, the self is the self in the beginning and in the end and therefore in the middle, too! It never undergoes any transformation or modification.

In that self, which is pure consciousness, how does this mild disturbance arise? I am convinced

that that infinite consciousness alone is real and that there is no disturbance at all in its nature. We use words like 'Brahman' just for the sake of communication or instruction, not to raise notions of one and two. You, I and all these things are pure Brahman: there is no ignorance at all.

Such expressions as 'ignorance', 'jiva', etc., have been invented as aids to instructing the unawakened. One should use common sense and suitable aids (yuktti also commonly means 'trick') to awaken the seeker before imparting the knowledge of the truth. If one declares 'All this is Brahman' to an unawakened person, it is like a man petitioning a tree for relief from his suffering. It is by suitable aids that the unawakened is awakened. The awakened is enlightened by the truth. Thus, now that you are awakened, I declare the truth to you.

You are Brahman, I am Brahman, the whole universe is Brahman. Whatever you are doing, realise this truth at all times. This Brahman or the self alone is the reality in all beings, even as clay is the real substance in thousands of pots. Even as wind and its movement are non-different, consciousness and its internal movement

(energy) which causes all these manifestations are non-different. It is the seed of notion falling on the soil of consciousness that gives rise to apparent diversity. If it does not so fall, mind does not sprout.

Even when you observe this ignorance very carefully and keenly you do not see it: it vanishes. The unreal is rooted in unreality. We only talk of water in the mirage. The water in the mirage, being unreal, has never been water at all. In the light of truth the reality of all things is revealed, and delusion or illusory perception vanishes.

This infinite consciousness has, as it were, assumed the nature of the jiva, and oblivious of its true nature it experiences whatever it thinks of as being. Even as to the child the unreal ghost it visualises at night is truly real, the jiva conceives of the five elements which it sees as existing. These are nothing but notions of the jiva; however, the jiva sees them as if they are outside it. It thinks that some are within and others are outside of it. And so it experiences them.

Knowledge is inherent in consciousness, even as void is in space. However, consciousness now believes knowledge to be its own object.

The diverse objects are limited by time and space, which are themselves but the notional division in consciousness brought about by this division (of consciousness and knowledge, as subject and object) within itself. Such division does not exist in the self, which transcends time and space.

However, the infinite consciousness with the knowledge inherent in it conceives of diverse creatures. Such is its power, which no-one can challenge. The inert space is unable to reflect itself within itself. But because its nature is infinite consciousness, Brahman reflects itself within itself and conceives of itself as a duality, though it is bodiless.

This (self) is neither born nor does it die, it is eternal and is not killed when this body is killed. He who thinks that it kills or that it is killed, he is ignorant. How, why and by whom is this infinite being, which is one without a second and which is subtler than space, destroyed? Behold the self which is infinite, unmanifest, eternal and which is of the nature of pure consciousness and untainted. You are unborn and eternal!

That is the supreme state, it is the guru of all gurus, it is the self, it is the light that illumines

the world from within. It is the reality in all substances, that which endows the substances with their essential characteristic. The notion of 'world' arises only when the spirit of enquiry is absent. But 'I' am before the world was. How then do the notions of world, etc., bind me? He who has thus realised the truth is free from all beginnings and all endings. He who is thus equipped with the spirit of non-duality (as if he is in deep sleep, though awake) is not disturbed though actively engaged in life. Such a person is liberated here and now.

What appears to be the world here is truly the magic (the work) of the infinite consciousness. There is no unity here, nor is there duality. My instructions, too, are of the same nature! The words, their meaning, the disciple, the wish (or the effort of the disciple) and the guru's ability in the use of the words — all these are also the play of the energy of the infinite consciousness! In the peace of one's own inner being, consciousness vibrates and the world-vision arises. If that consciousness does not vibrate, there will be no world-vision.

The mind is but the movement in consciousness. The non-realisation of this truth is

world-vision! Non-realisation of this truth intensifies and aggravates the movement of thought in consciousness. Thus a cycle is formed. Ignorance and mental activity are perpetuated by each other.

When the inner intelligence is awakened the craving for pleasure ceases: this is the nature of the wise. In him this cessation of craving for pleasure is therefore natural and effortless. He knows that it is the energy of the self that experiences the experiences. He who, in order to please the public, refuses to experience what is to be experienced, he indeed beats the air with a stick! One attains self-knowledge by sometimes using appropriate means.

Desire for liberation interferes with the fullness of the self; absence of such desire promotes bondage! Hence, constant awareness is to be preferred. The sole cause for bondage and liberation is the movement in consciousness. Awareness of this ends this movement. The ego-sense ceases the very moment one observes it, for it has no support any longer. Then who is bound by whom, or who is liberated by whom?

Such is the nature of the supreme being which is the infinite consciousness. They, who

are endowed with macrocosmic forms like Brahma the creator, Vishnu and Shiva, are established in that supreme being; and they function here as the lords or kings of the world. Established in it, the perfected ones roam the heavens. Having attained it, one does not die nor does one grieve. The sage who dwells even for the twinkling of an eye in that pure being, which is of the nature of the illimitable and infinite consciousness and which is also known as the supreme self, is not again afflicted even though he continues to engage himself in the activities of this world.

Brahman dwells in all bodies and experiences experiences — eats, drinks, speaks, gathers and destroys — but is free from the division of consciousness and its awareness. That which is omnipresent and which is without beginning and end, and which is pure, unmodified, undifferentiated being — that is known as existence (vastu-tattvam) or reality.

Diversity is unreal, though it is real in the sense that it is conceived of and pervaded by the infinite consciousness. Realise: 'All this is pervaded by me for I am omnipresent and devoid of body and such other limitation' and dwell in

peace and supreme happiness.

In the self which is the infinite consciousness this creation appears but momentarily. During that moment itself the illusory notion that it is of a very long duration arises. The creation then appears to be solidly real.

Surely it is because of one's inner conviction 'This body is my self' that this unreal perception expands. If one were to enquire into its true nature one would find that nothing remained! Enough of even such enquiry, which leads to nothing. This world is an optical illusion like the blueness of the sky. It is ignorance. Enough of even this effort to purify that ignorance! If this world-appearance which is unreal continues to appear, let it: it can do no harm.

Differentiated consciousness is bondage; liberation is its absence. Whatever pleases you, affirm that and be firm in that. There is no difference between the two, for awareness is the same in both. Who will bemoan the loss of what exists only in ignorance? That which is gained by 'being still', exists already and has therefore already been 'gained'!

It is wrong perception that sees a bracelet in gold. The mere appearance becomes the cause

for such wrong perception. This Maya (unreal appearance) is but a figure of speech, the appearance has the same relation to the supreme self that a wave has to the ocean. When one sees this truth the appearance ceases to be a delusion. It is on account of ignorance that this long dream world-appearance appears to be real: thus does the jiva come into being. But when the truth is realised, it is seen that all this is the self.

Whatever be the notion that one entertains, it is the self alone that appears as that notion. This universe is the result of the notions thus entertained by countless such individuals. The original notion entertained by Brahma has come to be experienced by the jiva as a solid reality. But when one attains the purity of consciousness similar to that of Brahma, one sees all this as a long dream.

It is the notion of the object that becomes the mind and thus slips from infinite consciousness. It then undergoes varied experiences. But is this mind independent of the supreme self, is not the supreme self the mind, too? The jiva, the body and all the rest of it are but reflections or appearances of the supreme self! All these movements, etc., happen in the one infinite

consciousness which is for ever infinite and consciousness, naught else: movement and so on are imaginary expressions. There is neither motion nor non-motion, neither one nor many — what is is as it is. Diversity arises in the unawakened state and it vanishes when one commences one's enquiry. The enquirer exists, but without any doubt — which indeed is the supreme state. Peace is known as the world, peace alone IS as this world-appearance. Ignorance is unreal: there is neither the seer, the seen nor the sight! The mind imagines a defect in the moon; it is not there as defect. The infinite consciousness has consciousness alone as its 'body' or manifestation or appearance.

Remain forever firmly established in that state of utter freedom from movement of thought, resorting to the silence of deep sleep.

There are two types of muni (a sage who observes mouna or silence). One is the rigid ascetic and the other the liberated sage. The former forcibly restrains his senses and engages himself in dry (devoid of wisdom) kriya (activities) with fanaticism. The liberated sage, on the other hand, knows what is what (the truth as truth and the unreal as unreal), he is endowed

with self-knowledge and yet he behaves as any ordinary person here. What is regarded as silence or mouna is based on the nature and the behaviour of these muni.

Four types of silence have been described: (1) silence of speech, (2) silence of the senses (eyes, etc.), (3) violent restraint, as also (4) the silence of deep sleep. Of these the first three involve elements of the rigid mouna. It is the fourth that is really conducive to liberation. Hence, even at the risk of incurring the displeasure of those who resort to the first three types of mouna, I say that there is nothing in those three which is desirable.

The silence of deep sleep is conducive to liberation. In it the prana or life-force is neither restrained nor promoted, the senses are neither fed nor starved, the perception of diversity is neither expressed nor suppressed, the mind is neither mind nor non-mind. There is no division and hence no effort at abolishing it; it is called the silence of deep sleep, and one who is established in it may or may not meditate. There is knowledge of what IS as it is, and there is freedom from doubt. It is utter emptiness. It is supportless. It is of the nature of supreme peace,

of which it can neither be said that it is real nor that it is unreal. That state in which one knows “There is no ‘I’, nor another, no mind nor anything derived from the mind”, in which one knows “‘I’ is but an idea in this universe, and it is really pure existence” — that is known as the silence of deep sleep. In that pure existence which is infinite consciousness, where is 'I' or 'another'?

Not indeed until these vasana have been destroyed will the mind become no-mind. The mind does not abandon the life-force till self-knowledge arises. By self-knowledge the vasana are destroyed and thus the mind, too; it is then that the prana does not move. That indeed is the supreme peace. It is by self-knowledge that the unreality of the concepts concerning worldly objects is realised. This puts an end to vasana and to the link between the mind and the life-force. Vasana constitute mind. Mind is the aggregate of the vasana and naught else; if the latter cease, that itself is the supreme state. Knowledge is the knowledge of the reality. Vicara or enquiry itself is knowledge.

If the total mind is one-pointedly devoted to a single truth, the movement of mind and therefore

of life-force ceases. The best method is to enquire into the nature of the self which is infinite. Your mind will be completely absorbed — then both the mind and the enquiry will cease. Remain firmly established in what remains after that.

When the mind does not crave for pleasure it is absorbed into the self, along with the life-force. Ignorance is non-existence; self-knowledge is the supreme state! Mind alone is ignorance when it appears to be a reality; the realisation of its non-existence is the supreme state. If the mind remains absorbed even for a quarter of an hour it undergoes a complete change, for it tastes the supreme state of self-knowledge and will not abandon it. Nay, even if the mind has tasted it for a second, it does not return to this worldly state. The very seeds of samsara (world-appearance or cycle of birth and death) are fried. With them, ignorance is dispelled and the vasana are utterly pacified; one who has reached this is rooted in satva (truth). He beholds the inner light and rests in supreme peace.

In the supreme self shine as dust-particles substances (concepts or relative realities) known

as time, space and motion which are conscious (movement in and of consciousness) and pure intelligence. This world-appearance is but the flesh in which the truth which is pure consciousness is clothed.

It is this consciousness that is known by various names — Brahman, supreme self, etc. In it there is no division into subject-object and their relationship (knowledge). Consciousness becomes conscious of its own consciousness; it cannot be realised otherwise (as an object of consciousness). It is this consciousness alone that is manifest as the mind, intellect and the senses. This world-appearance, too, is but consciousness, apart from which nothing is. Consciousness does not undergo any change: the only apparent change is the illusory appearance, which is illusory and therefore not real! In an imaginary ocean, imaginary waves arise. The mind-stuff itself is the ocean and the waves are of the mind-stuff, too. Even so the world-appearance arises in consciousness and is therefore non-different from it.

The seer (subject) and the seen (object) are in reality the one pure consciousness. How has this delusion which gives rise to concepts like 'This is

oneness' and 'There is duality' come into being? In whom does that delusion exist? Whose is it? I rest in nirvana (liberation or enlightenment), without the least mental agitation, having realised that all that is (whether sentient or insentient) is pure consciousness. There is no 'this' or 'I' or 'the other'; there is no being or non-being. All this is peace.

Wealth, wife, palace, kingdom, the earth and the royal umbrella and your relatives are not yours: renouncing them does not constitute total renunciation! There is something else which seems to be yours and which you have not renounced, and that is the best part of renunciation. Renounce that totally and without any residue and attain freedom from sorrow.

That alone is total renunciation which is the renunciation of that which is all, which is the sole cause of all these and in which all these abide.

It is the mind (which also goes by the names ‘jiva’, ‘prana’, etc.) or the citta, which is neither inert nor non-inert and is in a state of confusion which is the 'all'. It is this citta (mind) which is confusion, it is the human being, it is the world, it is all. It is the seed for the kingdom, for the

body, wife and all the rest of it. When this seed is abandoned there is total renunciation of all that is in the present and even in the future!

The diverse experiences of beings (old age, death, birth and so on) and also the firmness of the holy sages are verily the modifications of the mind. It is the mind alone which is referred to variously as buddhi, the cosmos, ego-sense, prana, etc. Hence its abandonment alone is total renunciation. Once it is abandoned, the truth is experienced at once. All notions of unity and diversity come to an end. There is peace.

On the other hand, by renouncing what you consider not-yours, you are creating a division within yourself. If one renounces everything, then everything exists within the void of the one infinite consciousness. When one rests in that state of total renunciation like the lamp without fuel, he shines with supreme brilliance like a lamp with fuel. Even after renouncing the kingdom etc., you exist. Similarly, even after the mind has been renounced, that infinite consciousness will exist. Hence, having abandoned everything, remain in that form and in that state in which you find yourself. Abandon even the notion 'I have renounced all' and remain

in a state of supreme peace.

What is known as 'I' arises in the absence of the knowledge of the mind (self-knowledge); this 'I' is the seed of the tree known as mind. It grows in the field of the supreme self which is also pervaded by the illusory power known as Maya. Thus a division is created in that field and experience arises. With this, the determining faculty known as the buddhi arises. Of course it has no distinct form, as it is but the expanded form of the seed. Its nature is conceptualisation or notional; and it is also known as the mind, jiva and void.

This is a vicious tree. Endeavour every moment to cut down its branches and to uproot it. Its branches, too, are of the nature of conditioning, of concepts and of percepts. They (the branches) are endowed with the fruits of all these. If you remain unattached to them, unconcerned about them and without identifying yourself with them, through the strength of your intelligence (consciousness) these vasana are greatly weakened. You will then be able to uproot the tree altogether. The destruction of the branches is secondary; the primary thing is to uproot it.

How is the tree to be uprooted? By engaging oneself in the enquiry into the nature of the self — 'Who am l?' This enquiry is the fire in which the very seed and roots of the tree known as citta (mind) are burnt completely.

This delusion of the world-existence attains expansion by its repeated affirmation: when water is frozen into a block it serves as a seat! Only when ignorance is dispelled does one realise the truth; only then does the original state manifest itself. When the perception of diversity is attenuated, the samsara ceases to be experienced and you shine in your own original glory.

Thus, you are the supreme primordial being. This body, this form, etc., have come into being on account of ignorance and misunderstanding. All these notions of a creator and of a creation of diverse beings have not been proved to be real. When the cause is unproven how can one take the effect to be real? All these diverse creatures are but appearance, like water in the mirage. Such a deceptive appearance ceases on being enquired into.

Brahman or the supreme self is one without a second, without a cause and without an effect,

for it has no reason (motivation or need) to do anything, to create anything. It is therefore not the doer, neither is there any action, instrument nor seed for such activity. Hence it is not the cause for this creation or the Creator. Hence, there is no such thing as creation. You are therefore neither the doer of actions nor the enjoyer of experiences. You are the all, ever at peace, unborn and perfect. Since there is no cause (reason for creation), there is no effect known as the world; the world-appearance is but delusion.

When thus the objectivity of the world is seen to be unreal, what is experience and of what? When there is no experience, there is no experiencer (the ego-sense). Thus, you are pure and liberated. Bondage and liberation are mere words.

I realise that since there is no cause, Brahman is neither the doer of anything nor the creator of anything. Hence, there is neither mind nor an ego-sense. Such being the case, I am pure, I am awakened. I salute my self. There is naught which is the object of my consciousness.

Whatever there is in this universe will cease to be at the end of this world-cycle, leaving only

the essence, which is neither light nor darkness. That is pure consciousness which is supreme peace and infinite. It is beyond logic and intellectual comprehension. It is known as Brahman or nirvana. It is smaller than the smallest, larger than the biggest and the best among the excellent. In relation to it, what now appears to be is but an atomic particle!

That which shines as the I-consciousness and which is the universal self, is what exists as this universe. There is indeed no real distinction between that universal self and the universe, as there is no distinction between air and its movement. One may say that between the waves and the ocean there is a causal relationship in terms of time and space: but in the universal self or infinite consciousness there is no such relationship, and hence the universe is without a cause. In that infinite consciousness this universe floats as a particle of dust. In it the word 'world' comes to be endowed with substantiality or reality.

That (infinite consciousness) alone is the essence here. It pervades all. It is one. It is consciousness. It holds every thing together. Yet, one cannot say it is one because of the total

absence of divisibility or duality. Hence, it is sufficient to know that the self alone is the truth, and not let the notion of duality arise. That alone is everywhere at all times in all the diverse forms. It is not seen (not experienced through the senses and the mind) nor is it an object to be attained. Hence, it is neither the cause nor the effect. It is extremely subtle. It is pure experiencing (neither the experiencer nor the experience). Though it is thus described, it is beyond description. Hence one cannot say that it is nor that it is not. How then can it be the cause of this creation?

That which has no seed (cause) and which is indescribable is therefore not the cause of another — naught is born of that. Hence, the self is neither the doer, nor the action nor the instrument. It is the truth. It is the eternal absolute consciousness. It is self-knowledge. There is no creation in the supreme Brahman. One may theoretically establish the arising and the existence of a wave in the ocean on the basis of time (of its arising) and space (in which it seems to exist as a wave). But, who has tried to establish even such a relationship between Brahman and the creation? For, in Brahman time

and space do not exist. Thus, the world has no basis at all.

It is that supreme self alone that shines here as the supreme being (Shivam). Hence, the very questions concerning the world and the ego-sense are inappropriate. Surely, questions are appropriate only concerning those substances that are real, not with regard to those whose existence is unproved. The world and the ego-sense have no existence independent of the supreme self. Since there is no reason for their existence, the truth is that it is the supreme self alone that exists. It is the energy of Brahman (Maya) that has created this illusion by the combination of the five elements. But consciousness remains consciousness and is realised by consciousness; diversity is perceived by the notion of diversity. The infinite raises infinity within itself, the infinite creates infinity; infinite is born of infinity and infinity remains infinite. Consciousness shines as consciousness.

Indeed, it is the infinite which, beginningless and endless, exists as pure experiencing consciousness. That alone is this expanded universe — which is its body, as it were. There is no other substance known as the intellect, nor is

there an outside nor void. The essence of existence is pure experiencing which is therefore the essence of consciousness. Just as liquidity exists inseparable from water, consciousness and unconsciousness exist together. There is no rationale for such existence, for what is, is as it is. Since there is neither a contradiction nor a division in consciousness it is self-evident.

If the infinite consciousness is the cause of something else, then how can it be regarded as indescribable and incomparable? Hence, Brahman is neither a cause nor a seed. What then shall we regard as the effect? It is therefore inappropriate to associate the creation with Brahman and to associate the inert with the infinite consciousness. If there appears to be a world or ego-sense, these are but empty words meant to entertain.

When thus there is no material existence, thinking does not exist either. There is neither a world nor the ego-sense. Remain well established in peace and tranquillity, free from mental conditioning, whether you are embodied or disembodied. When the reality of Brahman is realised, there is no room for worry and anxiety.

Indeed there is not and there never has been

an entity known as the mind. That which shines here and is known as the mind is indeed the infinite Brahman (consciousness). It is ignorance of its true nature that gives rise to the notion of a mind and the world and all the rest of it. When even these are insubstantial notions, how can ‘I’, 'you’, etc. be considered real? Thus, there is no such thing as the 'world', and whatever appears to be is uncreated. All this is indeed Brahman. How can that be known and by whom?

Even in the beginning of the present world-cycle this world was not created. It was described as creation by me only for your comprehension. In the total absence of any causative factors, all these could not have been created at all. Therefore, whatever there is is Brahman and naught else. It is not even logical to say that the Lord who is nameless and formless created this world! It is not true. When thus the creation of this world is seen to be false, then surely the mind that entertains the notion of such a creation is false, too.

Mind is but a bundle of such notions which limit the truth. But then, division implies divisibility. When the infinite consciousness is incapable of division, there is no divisibility and

hence there is no division. How can mind, the divider, be real? Whatever appears to be here is perceived in Brahman, by Brahman, and such perception is, by courtesy, known as the mind! It is the infinite consciousness alone that is spread out as the universe. Why then call it the universe? In this plane or dimension of infinite consciousness whatever slight appearance there seems to be is but the reflection of consciousness in itself: hence there is neither a mind nor the world. Only in ignorance is all this seen as 'the world'. Hence the mind is unreal.

Only creation is negated by this, not what IS. The reality that is seen as this world is beginningless and uncreated. The transcendental reality is eternal; the world is not unreal (only the limiting adjunct, the mind, is false). Therefore, all this is the indivisible, illimitable, nameless and formless infinite consciousness. It is the self-reflection of Brahman, which is of infinite forms, that appears to be the universe with its creation-dissolution cycle. It is this Brahman itself which knows itself for a moment as this universe and appears to be such. There is no mind.

When the world does not exist as such, where is 'I' or 'you'? Hence, remaining at peace within

yourself, engage yourself in non-volitional actions as are appropriate from moment to moment. All this is but Brahman which is peace; 'I' and 'the world' are words without substance. When the insubstantiality of such expressions is realised, then what was seen as the world is realised as Brahman.

The creator Brahma is but an idea or notion. Even so is 'self' or 'I'. In their right or wrong comprehension lies liberation or bondage! The notion 'I am' gives rise to bondage and self-destruction. The realisation 'I am (is) not' leads to freedom and purity. Bondage and liberation are but notions. That which is aware of these notions is the infinite consciousness which alone is. The notion 'I am' is the source of all distress. The absence of such a feeling is perfection. Realise 'I am not that ego-sense' and rest in pure awareness.

When such pure awareness arises, all notions subside. There is perfection. In the pure awareness, perfection or the Lord, there is neither causality nor the resultant creation or objects. In the absence of objects, there is no experience or its concomitant ego-sense. When the ego-sense is non-existent, where is samsara (the cycle of birth

and death)? When thus samsara does not exist, the supreme being alone remains. In it the universe exists as carvings in uncarved stone. He who thus sees the universe, without the intervention of the mind and therefore without the notion of a universe, he alone sees the truth. Such a vision is known as nirvana.

Even as the ocean alone exists when the word 'wave' is deprived of its meaning, Brahman alone exists when the word 'creation' is seen as meaningless. This creation is Brahman; Brahman alone is aware of this creation. When the word-meaning of 'creation' is dropped, the true meaning of 'creation' is seen as the eternal Brahman. When one enquires into the word 'Brahman', the All is comprehended. When one similarly enquires into the word 'creation', Brahman is comprehended. However, that consciousness which is the basis and the substratum for all such notions and their awareness is known by the word 'Brahman'. When this truth is clearly realised and when the duality of knowledge and known is discarded, what remains is supreme peace, which is indescribable and inexpressible.

Only if there is causality can the effect be

assumed. But, where there is no causality, how can the effect arise from it? There is no causal relationship between Brahman and the universe: whatever there is here is Brahman. When there is no seed even, then how is something born? When Brahman is nameless and formless, there is surely no causality (seed) in it. Hence, Brahman is non-doer, in whom causality does not exist. Therefore, there is no effect which can be called the world.

Brahman alone thou art and Brahman alone exists. When that Brahman is comprehended by unwisdom, it is experienced as this universe. This universe is, as it were, the body of Brahman. When that infinite consciousness considers itself as other than it really is, that is said to be self-destruction or self-experience. That self-destruction is the mind. Its very nature is the destruction (veiling) of self-knowledge. Even if such self-destruction is momentary, it is known as the mind that lasts for a world-cycle.

Such a notional existence ceases only by the dawn of right knowledge and the cessation of all notions. Since the notional existence is unreal it ceases naturally when the truth is realised. When the world exists only as a word but not as a real

independent substance, how then can it be accepted as a real existence? Its independent existence is like water in the mirage. How can that be real? The confused state in which this unreality appears to be real is known as the mind. Non-comprehension of the truth is ignorance or the mind; right comprehension is self-knowledge or self-realisation. Even as the realisation 'This is not water' brings about the realisation of the mirage as mirage, the realisation that 'This is not pure consciousness but kinetic consciousness which is known as the mind' brings about its destruction.

When thus the non-existence of the mind is realised, it is seen that the ego-sense, etc. do not exist. One alone exists — the infinite consciousness. All notions cease. The falsity which arose as the mind ceases when notions cease. I am not, nor is there another, nor do you nor do these exist; there is neither mind nor senses. One alone is — the pure consciousness. Nothing in the three worlds is ever born or dies. The infinite consciousness alone exists. There is neither unity nor diversity, neither confusion nor delusion. Nothing perishes and nothing flourishes. Everything (even the energy that

manifests as desire and desirelessness) is your own self.

Only when the mind is utterly quiet, when one has completely abandoned all desire for pleasure and when the senses have also been rid of their colouring or covering, are the words of the preceptor rightly comprehended. The previous efforts were not wasted, for the various efforts made so far have attained fruition today and the impurities in the bodies have dropped away. When thus one is freed from psychological conditioning and the impurities have been removed or purified, the words of the guru enter directly into the innermost core of one's being just as an arrow enters the stalk of the lotus.

It is in the infinite consciousness that all these realities and even the unreal notions arise and into it they dissolve. Even ideas like 'This is to be done' and 'This is not to be done' are 'droplets of this infinite consciousness'. Abandon even these and rest in the unconditioned. All these (austerity, etc.) are indirect methods. Why should one not adopt the direct method of self-knowledge.

There is only one infinite consciousness. That Brahman which is pure consciousness is

itself known as satva. The ignorant see it as the world. Movement (agitation) as also non-movement in that infinite consciousness are only notions in the mind of the spectator: the totality of the infinite consciousness is all these but devoid of such notions. Its reality is beyond words!

There is naught but the self — neither the known nor what is yet to be known (unknown), neither attainment nor what is renounced and what should be renounced, neither an entity nor the other, nor even satva (a pure mind). Like the limitless space, I remain in the unconditioned state.

Kaca sought his father's presence and asked, “Please tell me what the mind is so that I may renounce it”. Brhaspati replied: “They who know the mind say that the mind is the ‘I’. The ego-sense that arises within you is the mind. That which appears to be because of ignorance, perishes at the dawn of knowledge. In truth there is no ego-sense. It seems to exist on account of ignorance and delusion. Where is this ego-sense, how did it arise, what is it? In all things at all times there is but the one pure consciousness! Hence this ego-sense is but a word. Give it up,

and give up self-limitation or psychological conditioning. You are the unconditioned, never conditioned by time, space, etc.”

The ego-sense is unreal. Do not trust it and do not abandon it. How can the unreal be grasped or renounced? When the ego-sense is itself unreal, what are birth and death? You are that subtle and pure consciousness which is indivisible and free from ideation, but which encompasses all beings. It is only in the state of ignorance that the world is seen as an illusory appearance; in the vision of the enlightened, all this is seen as Brahman. Abandon the concepts of unity and diversity and remain blissful.

That awareness or experience which arises in the beginning of creation (sargadi) and at the end of the life-span of the body (dehanta), continues to exist till it ceases to be (or till liberation is attained), and that is known as creation. This creation is in the heart of the infinite consciousness, even as the dream is in your heart, both as the cause and the effect.

The one pure consciousness appears as the diverse dream-objects in a dream. All these millions of objects which appear in the dream become one again in deep sleep. Similarly, when

this dream-world appears in the infinite consciousness that itself is called creation; when this itself enters into the equivalent of the deep sleep state, it is known as cosmic dissolution.

Consciousness has the faculty of holding on to something; a notion so held is known as samskara. But when it is realised that the notion is only reflected in consciousness, it is seen that there is no samskara independent of consciousness.

This creation was but a mirror-reflection in the indivisible consciousness in the beginning, and hence it was non-different from that consciousness. Brahman (the infinite consciousness) alone shines as this world, which is not something new. The cause alone is the effect. The cause was there before the effect and will remain even after the effect ceases to be. Because the cause 'acts efficiently' (samyak karoti) in bringing about the effect, it itself is known as samskara.

That which existed before the arising of the dream but which shines as that which was seen before, is known as samskara. There is no other external factor known as samskara (popularly translated into 'latent impressions of past

experiences and actions'). Things seen and unseen exist in the consciousness which shines in its own light and experiences all those things as if already seen. In dream the samskara created in the waking state arise; but in the waking state itself they are created anew. But they who know the truth declare that they were in fact created in a state that appeared to be the waking state but which in fact is not. Just as movement arises in air spontaneously, even so notions arise in consciousness: where is the need for samskara to create them? When the experience of a thousand things arises in consciousness, it is known as creation; and when the experience of the thousand things ceases in consciousness, that is known as the cosmic dissolution. Thus the pure consciousness (cid akasha) brings into being this diversity with all its names and forms without ever abandoning its indivisibility, just as you create a world in your dream.

The perception or the experience of 'the world' exists within the atomic particle of infinite consciousness. Just as the reflection in a mirror is only mirror, however, it is non-different from the infinite consciousness. This infinite consciousness is beginningless and endless; that

itself is called creation. Wherever this consciousness shines there this creation exists, non-different from it, even as a body is non-different from its limbs. You and I are consciousness, the entire world is consciousness: by this realisation the creation is seen as an integral part of consciousness, and therefore uncreated. Hence, I am that atomic particle of consciousness and as such I am infinite and omnipresent. Therefore, wherever I am I see everything from there itself. I am a particle of consciousness but I am one with the infinite consciousness on account of the realisation of this truth, even as water is the same as water.

In the beginning, creation had no cause whatsoever. Since the objects of this creation had no cause whatsoever, conflicting diversity of objects opposed to one another does not arise. The one absolute Brahman alone shines as all this and is denoted by words like 'creation', etc. Thus, this causeless creation is Brahman but it appears to be part of that which has no parts, to be diverse in the indivisible, to have a form in the formless. Because it is pure consciousness it appears to assume various forms like the mobile and immobile objects. And as the gods and the

sages it creates and sustains a world order with all the injunctions and prohibitions. Existence, non-existence, the gross and the subtle, etc. do not in any way affect the omnipresent consciousness.

This creation arises without desire and without psychological causation. The world order (niyati) exists within Brahman; Brahman does not exist without niyati. Thus, this creation has a cause, but only in relation to the one whose creation it is, and as long as that creation lasts in relation to him. The ignorant think that Brahman shines or appears as this creation without a cause; and it is again the ignorant that are caught up in this cause-and-effect tangle or deluded notion that causality is inviolably real. The creation takes place as a coincidence — the ripe coconut falls accidentally just when a crow alights on it. Then niyati determines ‘This is this’ and 'That is that'.

From the supreme Brahman, the mind first arose with its faculty of thinking and imagination. And this mind remains as such in that Brahman, even as fragrance in a flower, as waves in the ocean and as rays of light in the sun. Brahman, which is extremely subtle and

invisible, was forgotten, as it were, and thus arose the wrong notion of the real existence of the world-appearance.

If one thinks that the light rays are different and distinct from the sun, to him the light rays have a distinct reality. If one thinks that a bracelet made of gold is a bracelet, to him it is indeed a bracelet and not gold. But if one realises that the light rays are non-different from the sun, his understanding is said to be unmodified (nirvikalpa). If one realises that the waves are non-different from the ocean, his understanding is said to be unmodified (nirvikalpa). If one realises that the bracelet is non-different from gold, his understanding is said to be unmodified (nirvikalpa).

He who is thus established in the nirvikalpa is indeed a great one. His understanding does not diminish. He has attained whatever is worth attaining. His heart does not get enmeshed in the objects. Hence abandon this perception of diversity or objectification and remain established in consciousness.

Whatever the self contemplates is materialised on account of the inherent power in the consciousness. That materialised thought

then shines as if independent! Thus, whatever the mind (which is endowed with the faculty of thought) contemplates, materialises instantly. This is the origin of diversity. Hence, this world-appearance is neither real nor unreal. Even as sentient beings create and experience diverse objects in their own day-dreams, this world-appearance is the day-dream of Brahman. When it is realised as Brahman, then the world-appearance is dissolved; for from the absolute point of view this world is non-existent. Brahman remains as Brahman and it does not create something which was not already in existence!

Whatever you do, know that it is nothing but pure consciousness. Brahman alone is manifest here as all this, for naught else exists. There is no scope for 'this' and the 'other'. Therefore, abandon even the concepts of liberation and bondage. Remain in the pure, egoless state, engaging yourself in natural activity.

It is because of the very nature of the infinite consciousness that these space-bodies seem to exist; their reality is of course the sole reality, Brahman. Everything exists everywhere at all times as the pure indivisible consciousness. In

the infinite play of the infinite there are infinite minds with infinite worlds in them. In every one of them there are continents and mountains, villages and cities inhabited by people who have their own time-space scale and life-span. When these jiva reach the end of their life-span, if they are not enlightened they continue to exist in infinite space, creating their own dream-worlds. Within them are other people within whom are minds; within those minds are worlds in which there are more beings, ad infinitum.

This illusory appearance has no beginning and no end; it is Brahman and Brahman alone. In all these diverse objects there is nothing but pure consciousness.

The enlightened one is not characterised by characteristics. He is devoid of confusion and delusion. Samsara has come to an end. And lust, anger, grief, delusion, greed and such disastrous qualities are greatly weakened in him.

The Lord assumes individuality (jiva). The elements arise in the cosmos without any reason whatsoever. The individual which emanated from the Lord experiences the elements (objects) as if they were created by him. Thus do all jiva arise and function for no obvious reason. But

from then on, their own individual actions become the causes for their subsequent experience of pleasure and pain. The limitation of one's own understanding is the cause for the individual's actions.

One's limited understanding and one's own notions are the cause of bondage, and liberation is their absence. Hence abandon all notions (sankalpa). If you are attracted by anything here, you are bound; if you are not attracted at all you are free. Whatever you do and whatever you enjoy, you do not really do, nor do you enjoy. Know this and be free.

All these notions exist in the mind. Subdue the mind by the mind. Purify the mind by the mind. Destroy the mind by the mind. Expert washermen wash dirt with dirt. A thorn is removed by another thorn. Poison antidotes poison. The jiva has three forms: the dense, the subtle and the supreme. The physical body is the dense form. The mind with its notions and limitations is the subtle body. Abandon these two and resort to the supreme which is the reality — pure, unmodified consciousness. This is the cosmic being. Remain established in it, having firmly rejected the former two.

That pure and equanimous state which is devoid of ego-sense and non-ego-sense, of the real and the unreal, and which is free, is known as turiya (the fourth state). It is the state of the liberated sage. It is the unbroken witness consciousness. It is different from the waking and the dreaming states which are characterised by movement of thought; it is different from the deep sleep state which is characterised by inertia and ignorance. When the ego-sense is abandoned, there arises the state of perfect equilibrium in which the turiya manifests itself.

There is naught but the turiya. The turiya is unmodified consciousness and that alone exists. Waking, dream and sleep are states of the mind. When they cease, the mind dies. Satva alone remains — which the yogi aspire to reach.

This is the conclusion of all scriptures: there is no avidya (ignorance) and no Maya (illusion) in reality; Brahman alone exists. Some call it the void, others pure consciousness, others the Lord; and they argue among themselves. Abandon all these notions. Rest in nirvana without movement of thought, with the mind greatly 'weakened' and the intelligence at peace; rest in the self as if you are deaf, dumb and blind. Inwardly abandon

everything; externally engage yourself in the appropriate action. The existence of the mind alone is happiness, the existence of the mind alone is unhappiness. By remaining unaware of the mind let all these cease. Remain unaffected by what is attractive and what is unattractive; by just this much of self-effort, this samsara is overcome! By remaining unaware of pleasure and pain and of even that which lies between the two, you rise above sorrow. Just by this little self-effort you attain the infinite.

When thus one realises the supreme which is the only essence or truth beyond this ocean of samsara, he realises 'I am not the doer but god alone is the doer; not even in the past did I do anything'. He abandons vain and meaningless words and remains inwardly and mentally silent. This is superior non-attachment or freedom. He has abandoned all dependency, above and below, within and without, tangible and intangible, sentient and insentient. He shines like supportless and limitless space itself. This is superior freedom. In it he enjoys peace and contentment, virtue and purity, wisdom and self-enquiry.

Only as long as one believes in objective

existence does desire arise! This alone is samsara: the feeling 'This is'. Its cessation is liberation (moksha). This is the essence of jnana or wisdom. Recognition of 'objects' gives rise to desire. Non-recognition of objects ends desire. When desire ends, the jiva drops its self-limitation. The great man therefore abandons all thoughts concerning what has been experienced and what has not been experienced. I declare with uplifted arms that the thought-free, notionless state is the best. It is infinitely superior to the sovereignty of the world. Non-thinking is known as yoga. Remaining in that state, perform appropriate actions or do nothing! As long as thoughts of 'I' and 'mine' persist, sorrow does not cease. When such thoughts cease, sorrow ceases. Knowing this, do as you please.

Just as fire thrown into fire becomes indistinguishably fire, this insentient world when it is offered into the infinite consciousness becomes one with it. Just as a salt doll thrown into the sea abandons its name and form and becomes one with the ocean, just as water mixes with water and ghee mixes with ghee, even so have I entered into this infinite consciousness.

'I am that supreme Brahman which is eternal, omnipresent, pure, peaceful, indivisible and free from motion, which is devoid of gathering and scattering but whose thoughts materialise, which is free from merit and demerit, which is the source of this universe, and which is the supreme light, one without a second'. Thus should one contemplate. Thus does the mind cease to be agitated. When the movement of the mind has ceased the self shines by its own light. In that light all sorrow comes to an end and there is the bliss which the self experiences in itself. There is direct awareness of the truth, 'there is none but the self'.